A KEY into the LANGUAGE OF AMERICA:

OR,

An help to the Language of the *Natives* in that part of AMERICA, called *NEW-ENGLAND*.

Together, with briefe *Observations* of the Customes, Manners and Worships, &c. of the aforesaid *Natives*, in Peace and Warre, in Life and Death.

In all which are added Spirituall *Observations*, Generall and Particular by the *Author*, of chiefe and speciall use (upon all occasions,) to all the *English* Inhabiting those parts: yet pleasant and profitable to the view of all men:

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of *Providence* in *New-England*.

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To my Deare and Welbeloved Friends *and* Counrey-men, *in old and new* ENGLAND.

I Preſent you with a *Key*; I have not heard of the like, yet framed, ſince it pleaſed God to bring that mighty *Continent* of *America* to light: Others of my Counrey-men have often, and excellently, and lately written of the *Countrey* (and none that I know beyond the goodneſſe and worth of it.)

This *Key*, reſpects the *Native Language* of it, and happily may unlocke ſome *Rarities* concerning the *Natives* themſelves, not yet diſcovered.

I drew the *Materialls* in a rude lumpe at Sea, as a private *helpe* to my owne memory, that I might not by my preſent ab-

ſence *lightly loſe* what I had ſo *dearely bought* in ſome few yeares *hardſhip*, and *charges* among the *Barbarians*; yet being reminded by ſome, what pitie it were to bury thoſe *Materialls* in my *Grave* at land or Sea; and withall, remembring how oft I have been importun'd by *worthy friends*, of all ſorts, to afford them ſome helps this way.

I reſolved (by the aſſiſtance of *the moſt High*) to caſt thoſe *Materialls* into this *Key*, *pleaſant* and *profitable* for *All*, but ſpecially for my *friends* reſiding in thoſe parts.

A little *Key* may open a *Box*, where lies a *bunch* of *Keyes*.

With this I have entred into the ſecrets of thoſe *Countries*, where ever *Engliſh* dwel about two hundred miles, betweene the *French* and *Dutch* Plantations; for want of this, I know what groſſe *miſ-takes* my ſelfe and others have run into.

There is a mixture of this *Language North* and *South*, from the place of my abode, about ſix hundred miles; yet within the two hundred miles (aforementioned)

oned) their *Dialects* doe exceedingly differ; yet not so, but (within that compasse) a man may, by this *helpe*; converse with *thousands* of *Natives* all over the *Country*: and by such converse it may please the *Father of Mercies* to spread *civilitie*, (and in his owne most holy season) *Christianitie*; for *one Candle* will light *ten thousand*, and it may please *God* to blesse a *little Leaven* to season the *mightie Lump* of those *Peoples* and *Territories*.

It is expected, that having had so much converse with these *Natives*, I should write some litle of them.

Concerning them (a little to gratifie expectation) I shall touch upon *foure heads:*

First, by what *Names* they are distinguished.

Secondly, Their *Originall* and *Descent.*

Thirdly, their *Religion*, *Manners*, *Customes*, &c.

Fourthly, That great *Point* of their *Conversion.*

To the first, their *Names* are of two sorts:

Firſt, thoſe of the *Engliſh* giving: as *Natives, Salvages, Indians, Wild-men,* (ſo the *Dutch* call them *Wilden*) *Abergeny men, Pagans, Barbarians, Heathen.*

Secondly, their *Names*, which they give themſelves.

I cannot obſerve, that they ever had (before the comming of the *Engliſh, French* or *Dutch* amongſt them) any *Names* to difference *themſelves* from ſtrangers, for they knew none; but two ſorts of *names* they had, and have amongſt *themſelves.*

Firſt, *generall*, belonging to all *Natives*, as *Ninnuock, Ninnimiſſinnûwock, Eniskeompaüwog*, which ſignifies *Men, Folke, People.*

Secondly, particular *names*, peculiar to ſeverall *Nations*, of them amongſt *themſelves*, as, *Nanhigganĕuck, Maſſachuſêuck, Cawaſumsêuck, Cowweseĕuck, Quintikóock, Qunnipiĕuck, Pequttóog*, &c.

They have often asked mee, why we call them *Indians Natives*, &c. And understanding the reaſon, they will call themſelues *Indians*, in oppoſition to *Engliſh*, &c.

For the ſecond Head propoſed, their *Originall* and *Deſcent*.

From *Adam* and *Noah* that they ſpring, it is granted on all hands.

But for their later *Deſcent*, and whence they came into thoſe pars, it ſeemes as hard to finde, as to finde the *Wellhead* of ſome freſh *Streame*, which running many miles out of the *Countrey* to the ſalt *Ocean*, hath met with many mixing *Streames* by the way. They ſay themſelves, that they have *ſprung* and *growne* up in that very place, like the very *trees* of the *wilderneſſe*. They ſay that their *Great God Cawtantowwit* created thoſe parts, as I obſerved in the Chapter of their *Religion*. They have no *Clothes*, *Bookes*, nor *Letters*, and conceive their *Fathers* never had; and therefore they are eaſily perſwaded that the *God* that made *Engliſh* men is a greater *God*, becauſe Hee hath ſo richly endowed the *Engliſh* above *themſelves*: But when they heare that about ſixteen hundred yeeres agoe, *England* and the *Inhabitants* thereof were like unto *themſelves*,

and ſince have received from *God*, *Clothes*, *Bookes*, &c. they are greatly affected with a ſecret hope concerning *themſelves*.

Wiſe and *Judicious* men, with whom I have diſcourſed, maintaine their *Original* to be *Northward* from *Tartaria*: and at my now taking ſhip, at the *Dutch Plantation*, it pleaſed the *Dutch* Governour, (in ſome diſcourſe with mee about the *Natives*), to draw their *Line* from *Iceland*, becauſe the name *Sackmakan* (the name for an *Indian* Prince, about the *Dutch*) is the name for a *Prince* in *Iceland*.

Other opinions I could number up: under favour I ſhall preſent (not mine opinion, but) my *Obſervations* to the judgement of the Wiſe.

Firſt, others (and my ſelfe) have conceived ſome of their words to hold affinitie with the *Hebrew*.

Secondly, they conſtantly *annoint* their *heads* as the *Jewes* did.

Thirdly, they give *Dowries* for their wives, as the *Jewes* did.

Fourthly (and which I have not ſo ob-

ſerved

ſerved amongſt other *Nations* as amongſt the *Jewes*, and *theſe*:) they conſtantly ſeperate their Women (during the time of their monthly ſickneſſe) in a little houſe alone by themſelves foure or five dayes, and hold it an *Irreligious thing* for either *Father* or *Husband* or any *Male* to come neere them.

They have often asked me if it bee ſo with *women* of other *Nations*, and whether they are ſo *ſeparated*: and for their practice they plead *Nature* and *Tradition*. Yet againe I have found a greater *Affinity* of their Language with the *Greek* Tongue.

2. As the *Greekes* and other *Nations*, and our ſelves call the ſeven *Starres* (or Charles Waine the *Beare*,) ſo doe they *Mosk* or *Paukunnawaw* the Beare.

3. They have many ſtrange Relations of one *Wétucks*, a man that wrought great *Miracles* amongſt them, and *walking upon the waters*,, &c. with ſome kind of broken Reſemblance to the *Sonne of God*.

Laſtly, it is famous that the *Sowweſt* (*Sowaniu*) is the great Subject of their diſcourſe.

courſe. From thence their *Traditions*. There they ſay (at the *South-weſt*) is the Court of their *great God Cautántowwit*: At *the South-weſt* are their *Forefathers* ſoules: *to the South-weſt* they goe themſelves when they dye; From the *South-weſt* came their *Corne*, and Beanes out of their Great *God Cautántowwits* field: And indeed the further *Northward* and *Weſtward* from us their Corne will not grow, but to the *Southward* better and better. I dare not conjecture in theſe *Vncertainties*, I believe they are *loſt*, and yet hope (in the Lords holy ſeaſon) ſome of the wildeſt of them ſhall be found to ſhare in the blood of the Son of God. To the third *Head*, concerning their *Religion*, *Cuſtomes*, *Manners* &c. I ſhall here ſay nothing, becauſe in thoſe 32. Chapters of the whole Book, I have briefly touched thoſe of all ſorts, from their *Birth* to their *Burialls*, and have endeavoured (as the Nature of the worke would give way) to bring ſome ſhort *Obſervations* and *Applications* home to *Europe* from *America*.

Therefore

Therefore fourthly, to that great Point of their *Conversion* so much to bee longed for, and by all *New-English* so much pretended, and I hope in Truth.

For my selfe I have uprightly laboured to suite my endeavours to my pretences: and of later times (out of desire to attaine their Language) I have run through varieties of *Intercourses* with them Day and Night, Summer and Winter, by Land and Sea, particular passages tending to this, I have related divers, in the Chapter of their Religion.

Many solemne discourses I have had with all *sorts of Nations* of them, from one end of the Countrey to another (so farre as opportunity, and the little Language I have could reach.)

I know there is no small *preparation* in the hearts of Multitudes of them. I know their many solemne *Confessions* to my self, and one to another of their lost *wandring Conditions*.

I know strong *Convictions* upon the *Consciences* of many of them, and their desires uttred that way.

I know not with how little *Knowledge* and *Grace* of Christ the Lord may save, and therefore neither will *despaire*, nor *report* much.

But since it hath pleased some of my Worthy *Country-men* to mention (of late in print) *Wequash*, the *Pequit Captaine*, I shall be bold so farre to second their *Relations*, as to relate mine owne Hopes of Him (though I dare not be so confident as others.

Two dayes before his Death, as I past up to *Qunnihticut* River, it pleased my worthy friend Mr. *Fenwick* whom I visited at his house in *Say-Brook* Fort at the mouth of that River) to tell me that my old friend *Wequash* lay very sick: I desired to see him, and Himselfe was pleased to be my Guide two mile where *Wequash* lay.

Amongst other discourse concerning his *sickness* and *Death* (in which hee freely bequeathed his son to Mr. *Fenwick*) I closed with him concerning his *Soule*: Hee told me that some two or three yeare before

fore he had lodged in my House, where I acquainted him with the *Condition* of *all Mankind*, & his *Own* in particular, how *God* created *Man* and *All things*: how *Man* fell from *God*, and of his present *Enmity* against *God*, and the *wrath of God* against *Him* untill *Repentance*: said he your *words words were never out of my heart to this present*; and said hee *me much pray to Jesus Christ*: I told him so did many *English*, *French*, and *Dutch*, who had never turned to *God*, nor loved Him: He replyed in broken English: *Me so big naughty Heart, me heart all one stone*. Sundry *expressions* using to breath *from compunct and broken Hearts*, and a sence of *own hardnesse* and *unbrokennesse*. I had many discourses with him in his Life, but this was the summe of our last parting untill our generall meeting.

Now because this is the great Inquiry of all men what *Indians* have been converted? what have the *English* done in those parts? what hopes of the *Indians* receiving the Knowledge of Christ!

And because to this Question, some put

an

an edge from the boast of the Jesuits in *Canada* and *Maryland*, and especially from the wondertull conversions made by the Spaniards and Portugalls in the *West-Indies*, besides what I have here written, also, beside what I have observed in the Chapter of their Religion! I shall further present you with a briefe Additionall discourse concerning this Great Point, being comfortably perswaded that that Father of Spirits, who was graciously pleased to perswade *Japhet* (the Gentiles) to dwell in the Tents of *Shem* (the Iewes) will in his holy season (*I* hope approaching) perswade, these Gentiles of *America* to partake of the mercies of *Europe*, and then shall bee fulfilled what is written by the Prophet *Malachi*, from the rising of the Sunne in (*Europe*) to the going down of the same (in *America*) my Name shall be great among the Gentiles.) So I desire to hope and pray,

Your unworthy Country-man

ROGER WILLIAMS.

Directions for the uſe of the LANGUAGE.

1. A Dictionary *or* Grammer *way I had conſideration of, but purpoſely avoided, not ſo accommodate to the Benefit of all, as I hope is Forme is.*

2. *A* Dialogue *alſo I had thoughts of, but avoided for brevities ſake, and yet (with no ſmall paines) have ſo framed every Chapter and the matter of it, I may call it an Implicite Dialogue.*

3. *It is framed chiefly after the* Narrogánſet *dialect, becauſe moſt ſpoken in the Countrey, and it (with attending to the variation of peoples and dialects) it will be of great uſe in all parts of the Countrey.*

4. *Whatever your occaſion bee either of Travell, diſcourſe, Trading &c.*
rne to the Table which will direct you to the Proper Chapter.

5. *Becauſe the Life of all Language is in the Pronuntiation, I have been at the paines and charges to cauſe the Accents, Tones, or ſounds to be affixed, (which ſome underſtand, according to the* Greeke *Language, Acutes, Graves, (circumflexes) for example,*

5.

ample, in the second leafe in the word Ewo *He: the sound or Tone must not be put on E, but wo where the grave Accent is.*

In the same leafe, in the word Aſcowequásſin, *the sound must not be on any of the Syllables, but on* quáſſ, *where the Acute or sharp sound is.*

In the same leafe in the word Anspaumpmaûntam, *the sound must not be on any other syllable but* Maûn, *where the* Circumflex *or long sounding Accent is.*

6. *The* English *for every* Indian *word or phraſe stands in a straight line directly against the* Indian: *yet sometimes there are two words for the same thing (for their Language is exceeding copious, and they have five or six words sometimes for one thing) and then the* Engliſh *stands against them both: for example in the second leafe,*

Cowaunckamiſh & Cuckquénamiſh.	*I pray your Favour.*

AN Helpe to the native Language of that part of *America* called NEW-ENGLAND.

CHAP. I. Of *Salutation*.

Observation.

THe Natives are of two ſorts, (as the Engliſh are.) Some more Rude and Clownish, who are not ſo apt to Salute, but upon *Salutation* reſalute vingly. Others, and the generall, are *ſober* d *grave*, and yet chearfull in a meane, and as ady to begin a Salutation as to Reſalute, hich yet the Engliſh generally begin, out of ſire to Civilize them.

What cheare Nétop ? *is the generall ſalutation of all Engliſh toward them,* Nétop *is friend.*

Netompaûog	*Friends.*

They are exceedingly delighted with Salutations in their own Language.

Neèn, Keèn, Ewò,	*I, you, he.*
Kcé-ka neen	*You and I.*
Aſco wequáſſin	*Good morrow.*
Aſco wequaſſunnúmmis	
Askuttaaquompsin ?	*How doe you ?*
Aſnpaumpmaûntam	*I am very well.*
Taubot paump maûntaman	*I am glad you are well.*
Cowaûnckamiſh	*My ſervice to you.*

Obſervation.

This word upon ſpeciall Salutations they uſe, and upon ſome offence conceived by the *Sachim* or Prince againſt any : I have ſeen the party reverently doe obeyſance, by ſtroking the Prince upon both his ſholders and uſing this word,

Cowaûnckamiſh & Cuckquénamiſh	*I pray your favour.*
Cowaûnkamuck	*He ſalutes you.*
Aſpaumpmáuntam ſachim	*How doth the Prince ?*

Aſpaum

ſpaumpmáuntam Commíttamus?	*How doth your Wife?*
ſpaumpmaúntam-wock cummucki-aûg?	*How doth your children?*
onkeeteâug	*They are well.*
áu bot ne paump maunthéttit	*I am glad they are well.*
únna Cowâum uckôteſhana	*Whence come you.*
ô nowaûm	*I came that way.*
áwwatuck nóte-ſhem	*I came from farre.*
attaâſu nóteſhem	*I came from hard by.*
êtu	*An Houſe.*
etuômuck nóte-ſhem	*I came from the houſe.*
âwmuck notéſhem	*I came over the water.*
àn	*A Towne.*
ânick notéſhem	*I came from the Towne.*

Obſervation.

n the Narigánſet Countrey (which is the ief people in the Land:) a man ſhall come many Townes, ſome bigger, ſome leſſer, it y be a dozen in 20. miles Travell.

Obſervation.

Acawmenóakit *Old England*, which is
much as from the *Land on t'other ſide*: hardl
are they brought to believe that that Wat
is three thouſand Engliſh mile over, or there
abouts.

Tunnock kuttôme	*Whither goe you?*
Wékick nittóme	*To the houſe.*
Nékick	*To my houſe.*
Kékick	*To your houſe.*
Tuckowêkin	*Where dwell you?*
Tuckuttîin	*Where keep you?*
Matnowetuómeno	*I have no houſe.*

Obſervation.

As commonly a ſingle perſon hath n
houſe, ſo after the death of a Husband o
Wife, they often break up houſe, and liv
here and there a while with Friends, to alla
their exceſſive Sorrowes.

Tou wuttîin?	*Where lives he?*
Awânick ûchick	*Who are theſe?*
Awaûn ewò?	*Who is that?*
Túnna úmwock?	*Whence come they?*
Tunna Wutſhaûock	
Yo nowêkin	*I dwell here.*
Yo ntîin	*I live here.*

Eî

Nîu or Nnîu?	*Is it so?*
Nùx	*Yea.*
Mat nippompitámmen	*I have heard nothing.*
Wésuonck	*A name.*
Tocketussawêitch	*What is your name?*
Taantússawese?	*Doe you aske my name?*
Ntússawese	*I am called, &c.*
Matnowesuónckane	*I have no name.*

Observation.

Obscure and meane persons amongst them have no Names: *Nullius nomeri, &c.* as the Lord Jesus foretells his followers, that their Names should be cast out, *Luk.* 6. 22. as not worthy to be named, *&c.* Againe, because they abhorre to name the dead (Death being the King of Terrours to all naturall men: And though the Natives hold the Soule to live ever, yet not holding a Resurrection, they die, and mourn without Hope.) In that respect I say, if any of their *Sáchims* or neighbours die who were of their names, they lay down those Names as dead.

Now ánnehick nowésuonck	*I have forgot my Name.*

Which is common amongst some of them, this being the Incivilitie amongst the more

ruſticall ſort, not to call each other by their Names, but Keen, *You*, Ewò *He*, &c.

Tahéna	*What is his name?*
Tahottowêtam	*What is the name of it*
Tahéttamen	*What call you this?*
Teáqua	*What is this?*
Yò néepouſh	*Stay or ſtand here.*
Máttapſh	*Sit down.*
Noónſhem	*I cannot.*
Non ânum	
Tawhitch kuppee yaúmen	*What come you for?*
Téaqua kunnaúnta men	*What doe you fetch?*
Chenock cuppeeyâu mis?	*When came you?*
Maiſh-kitummâyi	*Juſt even now.*
Kitummâyi nippeéam	*I came juſt now.*
Yò Commíttamus?	*Is this your Wife?*
Yò cuppáppooſ	*Is this your Child?*
Yò cummúckquachucks	*Is this your Son?*
Yò cuttaûnis	*Is this your Daughter?*
Wunnêtu	*It is a fine Child.*
Tawhich neepouweéye an	*Why ſtand you?*
Pucquâtchick?	*Without doubt.*

Taw-

Tawhítch mat pe titeáyean?	*Why come you not in?*

Obſerv.

In this reſpect they are remarkably free and courteous, to invite all Strangers in; and if any come to them upon any occaſion, they requeſt them to *come in*, if they come not in of themſelves.

Awáſſiſh	*Warme you.*
Máttapſh yóteg	*Sit by the fire.*
Tocketúnnawem	*What ſay you?*
Keén nétop?	*Is it you friend.*
Peeyàuſh nétop	*Come hither friend.*
Pétitees	*Come in.*
Kunnúnni	*Have you ſeene me?*
Kunnúnnous	*I have ſeen you.*
Taubot mequaun namêan	*I thank you for your kind remembrance.*
Taûbotneanawáyean	*I thank you.*
Taûbotne aunanamêan	*I thank you for your love.*

Obſerv.

I have acknowledged amongſt them an heart ſenſible of kindneſſes, and have reaped kindneſſe again from many, ſeaven yeares after, when I my ſelfe had forgotten, &c. hence

the Lord Jesus exhorts his followers to doe good for evill: for otherwise, sinners will do good for good, kindnesse for kindnesse, &c.

Cowàmmaunsh	*I love you.*
Cowammaûnuck	*He loves you.*
Cowámmaus	*You are loving.*
Cowâutam?	*Understand you?*
Nowaûtam	*I understand.*
Cowâwtam tawhitche nippeeyaûmen	*Doe you know why I come.*
Cowannantam	*Have you forgotten?*
Awanaguſântowoſh	*Speake English.*
Eenantowaſh	*Speake Indian.*
Cutchanſhiſhaùmo	*How many were you in Company?*
Kúnniſhiſhem?	*Are you alone?*
Nníſhiſhem	*I am alone.*
Naneeſhaumo	*There be 2. of us.*
Nanſhwiſhâwmen	*We are 4.*
Npiuckſhâwmen	*We are 10.*
Neeſneechecktaſhaûmen	*We are 20. &c.*
Nquitpauſuckowaſhâwmen	*We are an 100.*
Comiſhoonhómmis	*Did you come by boate?*
Kuttiakewuſhaùmis	*Came you by land?*
Meſh nomiſhoonhómmin	*I came by boat.*

Meſh

neſh ntiauké wuſhem	*I came by land.*
Nippenow àntawem	*I am of another language*
Penowantowawhet-tûock	*They are of a divers language.*
Mat nowawtau hetté mina	*We underſtand not each other.*
Nummaúchenèm?	*I am ſicke.*
Cummaúchenem?	*Are you ſicke?*
Taſhúckqunne cum mauchenaûmis	*How long have you been ſicke?*
Nummauchêmin *or* Ntanneteimmin	*I will be going.*
aûop Cummauchê-min	*You ſhall goe to morrow.*
Mauchiſh *or* ànakiſh	*Begoing.*
Cuttannáwſheſh	*Depart.*
Mauchéi *or* ànittui	*He is gone.*
Mautanaûſhant	*He being gone.*
Mauchéhettit *or* autanqwſhàwhettit	*When they are gone.*
Cukkowêtous	*I will lodge with you.*
Ò Cówiſh	*Do, lodge here.*
Mawúnſhech	*Farewell.*
Chénock wonck cup peeyeâumen?	*When will you be here againe?*
Nétop tattà	*My friend I can not tell.*

From theſe courteous *Salutations* Obſerve generall: There is a ſavour of *civility* and *courteſie*

courteſie even amongſt theſe wild *Americans*, both amongſt *themſelves* and towards *ſtrangers*.

More particular:

1. *The Courteous* Pagan *ſhall condemne*
   Uncourteous Engliſhmen,
   Who live like Foxes, Beares and Wolves,
   Or Lyons in his Den.
2. *Let none ſing* bleſſings *to their ſoules,*
   For that they Courteous are:
   The wild Barbarians *with no more*
   Then Nature, goe ſo farre:
3. *If Natures Sons both* wild *and* tame,
   Humane and Courteous be:
   How ill becomes it Sonnes of God
   To want Humanity?

CHAP. II.

Of *Eating* and *Entertainment*.

A Scūmetesímmis? Matta niccattuppúmmin	*Have you not yet eaten I am not hungry.*
Niccawkatone	*I am thirſtie.*
Mannippêno?	*Have you no water?*
Nip, *or* nipéweſe	*Give me ſome water.*
Nimitch, commetesímmin	*Stay, you muſt eat firſt.*

Teaqu

Téaquacumméich	*What will you eat?*
Nókehick.	*Parch'd meal* which is

a readie very wholesome food, which they eate with a little water, hot or cold; I have travelled with neere 200. of them at once, neere 100. miles through the woods, every man carrying a *little Basket* of this at his *back*, and sometimes in a hollow *Leather Girdle* about his middle, sufficient for a man three or foure daies:

With this readie provision, and their *Bow* and *Arrowes*, are they ready for *War*, and *travell* at an *houres* warning. With a *spoonfull* of this *meale* and a *spoonfull* of water from the *Brooke*, have I made many a good dinner and supper.

Aupúmmineanash.	*The parch'd corne.*
Aupúminea-nawsaùmp.	*The parc'd meale boild with water at their houses, which is the wholesomest diet they have.*
Nsíckquatash.	*Boild corne whole.*
Manusqussêdash.	*Beanes.*
Nasàump.	*A kind of meale pottage, unpartch'd.*

From this the *English* call their *Samp*, which is the *Indian* corne, beaten and boild, and eaten hot or cold with milke or butter, which are mercies

mercies beyond the *Natives* plaine water, and which is a diſh exceeding wholeſome for the *Engliſh* bodies.

Puttuckqunnêge.	*A Cake.*
Puttuckqunnêgunaſh puttúckqui.	*Cakes or loves round.*
Teâgun kuttie maûnch?	*What ſhall I dreſſe for you?*
Aſſámme.	*Give me to eate.*
Nckàttup.	*I am hungrie.*
Wúnna ncáttup.	*I am very hungry.*
Nippaskanaûn tum.	*I am almoſt ſtarved.*
Pàntous notatàm.	*Give me drinke.*
Sókeniſh.	*Powre forth.*
Coſaûme ſokenúm mis.	*You have powred out too much.*
Wuttàttaſh.	*Drinke.*
Nquitchetàmmin.	*Let me taſte.*
Quítchetaſh.	*Taſte.*
Saunqui nip?	*Is the water coo*
Saun kopaûgot.	*Coole water.*
Chowhêſu.	*It is warme.*
Aquie wuttàttaſh.	*Doe not drinke.*
Aquie wàmatous.	*Doe not drinke all.*
Necáwni mèich teàqua.	*Firſt eat ſomething:*
Tawhitch mat me chóan.	*Why eat you not?*

Wuſſaúme

Wuſſaúme kuſópita. *It is too hot.*
Teâguun nummétch *What ſhall I eate?*
Mateàg keeſitâuano? *Is there nothing ready boyld?*

a teàg mécho ewò. *He eats nothing.*
Cotchikéſu aſſamme. *Cut me a piece.*
Cotchekúnnemi wee yoùs. *Cut me ſome meat.*
etesíttuck. *Let us goe eate.*
autiínnea méchi-mucks. *Bring hither ſome victualls.*
umwàutous. *Fill the diſh.*
ihtukmécha kick. *Tree-eaters.* A people ſo called (living between three and foure hundred miles Weſt in the land) from their eating only *Mihtúeh-aſh*, that is, Trees: They are *Men-eaters*, ey ſet no corne, but live on the *bark* of *Cheſ-t* and *Walnut*, and other fine trees: They dry d eat this *bark* with the fat of Beaſts, and mtimes of men: This people are the *terrour* the neighbour *Natives*; and yet theſe *Re-ls*, the Sonne of God may in time ſubdue.

uchepweéean. *After I have eaten.*
úchepwucks. *After meales.*
úchepwut. *When he hath eaten.*
ſhaqua máuchep-wut. *After dinner.*

Wàyyeyant

Wàyyeyant maúchepwut.	*After ſupper.*
Nquittmaûntaſh.	*Smell.*
Weetimóquat.	*It ſmells ſweet.*
Machemóqut.	*It ſtinks.*
Weékan.	*It is ſweet.*
Machíppoquat.	*It is ſowre.*
Aúwuſſe weékan.	*It is ſweeter.*
Askùn.	*It is raw.*
Noónat.	*Not enough.*
Wusàume wékiſſu.	*Too much either boyled or roſted.*
Waûmet Taûbi.	*It is enough.*
Wuttattumútta.	*Let us drinke.*
Neeſneechahettit taúbi.	*Enough for twentie men.*
Mattacuckquàw.	*A Cooke.*
Mattacúcquaſſ.	*Cooke or dreſſe.*
Matcuttáſſamiin?	*Will you not give me to eate?*
Keen méitch.	*I pray eate.*

They generally all take *Tobacco*; and it is commonly the only plant which men labour in; the women managing all the reſt: they ſay they take *Tobacco* for two cauſes; firſt, againſt the rheume, which cavſeth the tooth-ake, which they are impatient of: ſecondly, to revive and refreſh them, they drinking nothing but water.

Squttame-

Squuttame.	*Give me your pipe.*
Petasínna, or, Wuttàmmasin.	*Give mee some Tabacco.*
Ncattaûntum, or, cattiteam.	*I long for that.*
Nàuchinaash nowépiteass.	*My teeth are naught.*
Nummashackque aûmen.	*Wee are in a dearth.*
Nashackquineâug.	*We have no food.*
Núcuck.	*A Kettle.*
Nishquockuk.	*A red Copper Kettle.*
Nétop kuttàssammish.	*Friend, I have brought you this.*
Nuàmphash quamphominea.	*Take up for me out of the pot.*
Nippoquat.	*It is sweet.*
Neâqua aspúckquat?	*What doth it taste of?*
Nowétipo.	*I like this.*
Nenómeneash.	*Grapes or Rayſins.*
Naweécocks.	*Figs, or ſome ſtrange ſweet meat.*
Nemaúanash.	*Proviſion for the way.*
Nemauanínnuit.	*A ſnapſacke.*
Nackhúmmin.	*To grind corne.*
Nackhumínnea.	*Beat me parch'd meale.*
Nishquéhick.	*Vnparch'd meale.*
Nummaùchip nup mauchepúmmin.	*We have eaten all.*

Cow-

Cowaump?	*Have you enough?*
Nowaump.	*I have enough.*
Mohowaugsuck, *or*, Mauquauog, *from* móho *to eate.*	*The* Canibals, *or*, Men eaters, *up into the west two, three or foure hundred miles from us.*
Cummóhuequock.	*They will eate you.*

Whomsoever commeth in when they are eating, they offer them to eat of that which they have, though but little enough prepared for themselves. If any provision of *fish* or *flesh* come in, they make their neighbours partakers with them.

If any stranger come in, they presently give him to eate of what they have; many a time, and at all times of the night (as I have fallen in travell upon their houses) when no thing hath been ready, have themselves and their wives, risen to prepare me some refreshing.

The observation generall from their eating, &c.

It is a strange *truth*, that a man shall generally finde more free entertainment and refreshing amongst these *Barbarians*, then amongst thousands that call themselves *Christians*.

more

More particular:
Course bread *and* water's *most their fare;*
O Englands *diet fine;*
hy cup *runs ore with plenteous store*
Of wholesome beare *and* wine.
Sometimes God *gives them* Fish *or* Flesh,
Yet they're content *without;*
nd what comes in, they part *to* friends
and strangers *round about.*
Gods providence *is rich to his,*
Let none distrustfull *be;*
wilderneſſe, *in great* diſtreſſe,
Theſe Ravens *have fed me.*

CHAP. III.

Concerning Sleepe *and* Lodging.

Nowwushkâwmen	*I am weary.*
Nkataquaum.	*I am sleepie.*
ukkovetous.	*Shall I lodge here?*
o nickowémen?	*Shall I sleepe here?*
ukkowéti.	*Will you sleepe here?*
unnégin, cowish.	*Welcome, sleepe here.*
mmouaquômen.	*I will lodge abroad.*

Puckquátchick nickouêmen. | *I will ſleepe without th the doores*, Which have knowne them contentedly doe, by a fir under a tree, when ſometimes ſome *Engli* have (for want of familiaritie and languag with them) been fearefull to entertaine them

In Summer-time I have knowne them ly abroad often themſelves, to make roome fo ſtrangers, *Engliſh*, or others.

Mouaquómitea. | *Let us lye abroad.*
Cowwêtuck. | *Let us ſleepe.*
Kukkóuene? | *Sleepe you?*
Cowwêke. | *Sleepe, ſleepe.*
Cowwêwi. | *He is aſleepe.*
Cowwêwock. | *They ſleepe.*
Askukkówene? | *Sleepe you yet?*
Takitippocat. | *It is a cold night.*
Wekitippocat. | *It is a warme night.*
Wauwhautowaw ánawat. & Wawhautowâvog. | *Ther is an alarme*, o *there is a great ſhou ing*: Howling an ſhouting is their Alarme; they having n Drums nor Trumpets: but whether an en mie approach, or fire breake out, this Alarm paſſeth from houſe to houſe; yea, common ly, if any *Engliſh* or *Dutch* come amongſt then they give notice of ſtrangers by this ſigne; y I have knowne them buy and uſe a *Dut*

Trumpe

Trumpet, and knowne a *Native* make a good Drum in imitation of the *English*.

Matannauke, *or* Mattannaukanash	*A finer sort of mats to sleep on.*
Mask tuash	*Straw to ly on.*
Wuddtuckqunash ponamauta	*Let us lay on wood.*

This they doe plentifully when they lie down to sleep winter and summer, abundance they have and abundance they lay on: their Fire is instead of our bedcloaths. And so, themselves and any that have occasion to lodge with them, must be content to turne often to the Fire, if the night be cold, and they who first wake must repaire the Fire.

Mauataúnamoke	*Mend the fire.*
Mauataunamútta	*Let us mend the fire.*
Tokêtuck	*Let us wake.*
As kuttokêmis	*Are you not awake yet*
Tókish, Tókeke	*Wake wake*
Tókinish	*Wake him.*
Kitumyái tokéan	*As soone as I wake.*
Ntunnaquômen	*I have had a good dream*
Nummattaquômen	*I have had a bad dream.*

When they have a bad Dreame, which they conceive to be a threatning from God, they all to prayer at all times of the night, especially early before day: So *Davids* zealous heart

to the true and living God: *At midnight will I rise* &c. *I prevente the dawning of the day*, &c. Psal. 119. &c.

Wunnaukukkuſſa quaum	*You ſleep much.*
Peeyauntam	*He prayes.*
Peeyauntamwock	*They pray.*
Tunna kukkowemis	*Where ſlept you?*
Awaun weick kukkouemis	*At whoſe houſe did you ſleep?*

I once travailed to an Iland of the wildeſt in our parts, where in the night an Indian (as he ſaid) had a viſion or dream of the Sun (whom they worſhip for a God) darting a Beam into his Breaſt which he conceived to be the Meſſenger of his Death: this poore Native call'd his Friends and neighbours, and prepared ſome little refreſhing for them, but himſelfe was kept waking and Faſting in great Humiliations and Invocations for 10. daye and nights: I was alone (having travailed from my Barke the wind being contrary) and little could I ſpeake to them to their underſtandings eſpecially becauſe of the change of their Dialect, or manner of Speech from our neighbours: yet ſo much (through the help of God) I did ſpeake of the *True* and *living only Wiſe God*, of the Creation: of Man, and his *fall* from

from God, &c. that at parting many burſt forth, *Oh when will you come againe, to bring us ſome more newes of this God?*

From their Sleeping: The Obſervation generall.

Sweet reſt is not confind to ſoft Beds, for, not only God gives his beloved ſleep on hard lodgings: but alſo Nature and Cuſtome gives ſound ſleep to theſe Americans on the Earth, on a Boord or Mat. Yet how is *Europe* bound to God for better lodging, *&c.*

More particular.

1. *God gives them ſleep on Ground, on Straw,*
on Sedge Mats or Beord:
When Engliſh ſofteſt Beds of Downe,
ſometimes no ſleep affoord.

2. *I have knowne them leave their Houſe and Mat*
to lodge a Friend or ſtranger,
When Jewes and Chriſtians oft have ſent
Chriſt Jeſus *to the Manger.*

3. *'Fore day they invocate their Gods,*
though Many, Falſe and New:
O how ſhould that God worſhipt be,
who is but One and True?

Chap. IIII.

Of *their Names.*

Nquít Néèſſe	*One* 2.
Nìſh	3.
Yòh	4.
Napànna	5.
Qútta	6.
énada	7.
Shwóſuck	8.
Paskúgit	9.
Piuck	10.
Piuck nabna quìt	11.
Piucknab nèeſe	12,
Piucknab niſh	13,
Piucknab yòh	14,
Piucknab napànna	15,
Piucknab naqútta	16,
Piucknab énada	17,
Piuck nabna ſhwó-ſuck	18,
Piucknab napas-kúgit	19,
Neeſneĕchick	20,

Neeſ.

Neeſneechick nab naquit,*&c.*	21,
Shwinckeck	30,*&c.*
Swincheck nab naquit,*&c.*	31,*&c.*
Yowinicheck	40.
Yówinicheck nabna qit,*&c.*	41,*&c.*
Napannetaſhincheck	50,
Napannetaſhinchek nabna quit	51,*&c.*
Quttataſhincheck	60,
Quttataſhincheck nab na quit	61,*&c.*
Nadataſhincheck	70,
Nadataſhincheck nabna quit	71,*&c.*
Swoaſuck ta ſhin check	80,
Shwoasuck ta ſhincheck nebna quit	81,*&c.*
Paskugit taſhincheck,*&c.*	90,
Paskugit taſhin check nabna quit.*&c.*	91,*&c.*
Nquit pâwſuck	100.
Nees pâwſuck	200.
Shweepâwſuck	300.

Yówe pâwſuck	400,
Napannetaſhe pâwſuck	500,
Qúttataſhe pâwſuck	600,
Enadataſhepawſuck	700,
Shoaſucktaſhe pâwſuck	800,
Paskugit taſhepâwſuck	900,
Nquittemittânnug	1000,
Neeſe mittannug	2000,
Niſhwe mittannug	3000,
Yowe mittânnug	4000,
Napannetaſhemit tannug	5000,
Quttataſhe mit tânnug	6000
Enadataſhemit tânnug	7000,
Shoaſuck ta ſhe mittánnug	8000,
Paskugittaſhemit tánnug	9000,
Piuckque mittánnug	10000,
Neeſneecheck taſhe mittânnug	20000,
Shwinchecktaſhe mittánnug	30000,

Powincheck taſhe-mittánnug	40000.
Napannetaſhincheck taſhemittánnug	50000.
Quttataſhincheck taſhemittánnug	60000.
Enadataſhincheck taſhe mittánnuck	70000.
Shoaſuck taſhincheck taſhe mittánnug	80000.
Paskugit taſhincheck taſhe mittánnug	90000.
Nquit pauſuckóemit tánnug, *&c.*	100000.

Having no Letters nor Arts, 'tis admirable how quick they are in caſting up great numbers, with the helpe of graines of Corne, inſtead of *Europes* pens or counters.

Numbers of the maſculine gender.

Nwſuck	1.		
Néſwock	2.	Skeetomp	*a Man.*
Shoog	3.		
Powock	4.	Skeetom	
Napannetaſũog	5. *as,*	Paũog.	
Quttaſũog	6.	*Men.*	
Enada taſũog	7.		
Shoaſuck taſũog	8.		

Paſ-

Paskugit taſũog	9.
Piuckſũog	10.
Piuckſũog nabna-quit	11.

Of the *Feminine* Gender.

Pâwſuck	1	
N énaſh	2	
Swínaſh	3	
Yowúnnaſh	4	Wauchò *Hill.*
Napannetaſhínaſh	5	
Quttataſhínaſh	6	as, Wauchóaſh *Hills.*
Enadtaſhínaſh	7	
Shoaſucktaſhínaſh	8	
Paskugittaſhínaſh	9	
Piúckquataſh	10	
Piúckquataſh nabna-quit.	11	

From their Numbers, *Obſervation* Generall.

Let it be conſidered, whether *Tradition* of ancient *Forefathers*, or *Nature* hath taught them *Europes Arithmaticke*.

More particular:

1 *Their* Braines *are quick*, *their* hands, *Their* feet, *their* tongues, *their* eyes:

Go

God may fit objects *in his time,*
To those quicke faculties.
Objects *of higher nature make them tell,*
The holy number *of his Sons* Gospel:
Make them and us to tell *what* told *may be;*
But stand amazed *at* Eternitie.

CHAP. V.

Of their relations *of* consanguinitie *and* affinitie, *or,* Blood *and* Marriage.

NNìn-nnínnuog, & Skeétomp-aûog	*Man-men*
quàws-ſuck.	*Woman-women.*
ichize, &	*An old man,*
ichîzuck	*Old men.*
ômes, &	*An old man,*
ômeſuck	*Old men.*
utchínnu	*A middle-aged-man,*
utchínnuwock.	*Middle-aged-men.*
Uskeène	*A youth,*
uskeeneéſuck.	*Youths.*
éniſe &	*An old woman,*
enîſuck	*Old women.*
attaûntum	*Very old and decrepit.*

Wáſick

Wâsick	*An Husband.*
Weéwo, &	*A Wife.*
Mittúmmus, &	
Wullógana	
Nowéewo,	*My Wife.*
Nummittámus, &c.	
Osh.	*A Father.*
Nósh	*My father.*
Cósh	*Your father.*
Cuttósu?	*Have you a father?*
Okásu, &	*A mother.*
Witchwhaw	
Nókace nitchwhaw	*My mother.*
Wúsleſe	*An Vnckle.*
Nisſesè	*My Vnckle.*
Papoòs,	*A childe.*
Nippápoos, &	*My childe.*
Nummúckieſe	
Nummúckquáchucks	*My ſonne.*
Nittaûnis	*My daughter.*
Non âneſe	*A ſucking child.*
Muckquachuckquê-meſe	*A little boy.*
Squáſeſe	*A little girle.*
Weémat.	*A brother.*

They hold the band of brother-hood ſo deare, that when one had commited a mur ther and fled, they executed his brother; an

tis common for a brother to pay the debt of brother deceased.

Neémat	*My brother.*
Wéticks, &	*A sister.*
Weésummis	
Wematittuock	*They are brothers.*
Cutchashematitin?	*How many brothers have you?*
Natòncks	*My cousin.*
Kattòncks	*Your cousin.*
Watòncks	*A cousin.*
Nullóquaso	*My ward or pupill.*
Wattonksittuock	*They are cousins.*
Cihtuckquaw	*A virgin marriageable.*

Their Virgins are distinguished by a bashfull falling downe of their haire over their eyes.

Powiúwock	*Fatherlesse children.*

There are no beggars amongst them, nor fatherlesse children unprovided for.

Packqíuwock	*Twins.*

Their *affections*, especially to their children, are very strong; so that I have knowne a *Father* take so grievously the losse of his *childe*, that hee hath cut and stobbed himselfe with *griefe* and *rage*.

This extreme *affection*, together with want of *learning*, makes their children sawcie, bold, and undutifull.

I once came into a *houſe*, an requeſted ſon *water* to drinke; the *father* bid his ſonne (ſome 8. yeeres of age) to fetch ſome *water*: t *boy* refuſed, and would not ſtir; I told the *father*, that I would correct my *child*, if he ſhou ſo diſobey me, &c. Upon this the *father* to up a ſticke, the *boy* another, and flew at his *ther*: upon my perſwaſion, the poor *fat* made him ſmart a little, threw down his ſti and run for *water*, and the *father* confeſſed t benefit of *correction*, and the evill of their t indulgent *affections*.

From their Relations } *Obſervation generall.*

In the *ruines* of depraved *mankinde*, are yet be founde *Natures diſtinctions*, and *Natures* fections.

More particular:

The Pagans *wild confeſſe the* bonds
Of married chaſtitie:
How vild are Nicolaitans *that hold*
Of Wives *communitie*?
How kindly flames of nature *burne*
In wild humanitie?
Naturall affections *who wants, is ſure*
Far from Chriſtianity.

B

Beſt nature's vaine, he's bleſt that's made
A new and rich partaker
Of divine Nature of his God,
And bleſt eternall Maker.

CHAP. VI.

Of the Family and buſineſſe of the Houſe.

VVEtu	*An Houſe.*
Wetuômuck	*At home.*
ékick	*My houſe.*
ékick	*Your houſe.*
k ick	*At his houſe.*
ickquénum.	*I am going home:*

Which is a ſolemne word amongſt them; nd no man wil offer any hinderance to him, ho after ſome abſence is going to viſit his amily, and uſeth this word *Nicquénum* (con- ſing the ſweetneſſe even of theſe ſhort tem- orall homes.)

uttuckakâun	*A round houſe.*
utteukakâuneſe	*A little round houſe.*
etuoméneſe	*A luſtie houſe*; which

eir women and maids live apart in, four-, five

five, or six dayes, in the time of their moneth ly sickneſſe, which cuſtome in all parts of th Countrey they ſtrictly obſerve, and no *Ma* may come into that houſe.

Neés quttow	*A longer houſe wit two fires.*
Shwíſhcuttow	*With three fires.*
Abockquóſinaſh	*The mats of the houſe.*
Wuttapuíſſuck	*The long pales*, which commonly men get and fix, and then the wo men cover the houſe with mats, and lin them with embroydered mats which the wo men make, and call them *Mannetaúbana*, o *Hangings*, which amongſt them make as fai a ſhow as Hangings with us.
Nòte, *or* Yote Chickot & Squtta	*Fire.*
Notáweſe & chickau-táweſe	*A little fire.*
Púck	*Smoke.*
Puckíſſu	*Smokie*
Nippúckis	*Smoke troubleth me.*
Wuchickapêuck	*Burching barke*, an *Cheſnut barke* which they dreſſe finely, an make a Summer-covering for their houſes.
Cuppoquittemin.	*I will divide houſe wi you*, or *dwell with m*

Two

Two Families will live comfortably and vingly in a little round houſe of ſome four- en or fixteen foot over, and ſo more and ore families in proportion.

uckquſquatch	*I am cold.*
uckquſquatchímin	
otouwáſiteuck	*Let us make a fire.*
udtuckqun	*A piece of wood.*
udtũckquanaſh	*Lay on wood.*
onamâuta	
wacómwuſheſh	*Cut ſome wood.*
aumaſhinnaunam	*Let us make a good fire*
âûta	
aacómwuſhem	*I will cut wood.*
éneſheſh	*Fetch ſome ſmall ſticks.*
ònck, &	*More.*
ónkatack	
onckatáganaſh	*Fetch ſome more*
àus	
taſhìn & newuchá-	*There is no more.*
hinea,	
equanántaſh	*A light fire.*
quanantig	*A Candle, or Light.*
equanantíganaſh	*Candles.*
kinan	*A light fire.*
âuo?	*Who is at home?*
t Awawanúnno	*There is no body.*
appo Kòſh	*Is your father at home?*

Túckiu Sáchim	*Where is the Sachim?*
Mat-apeù	*He is not at home*
Peyáu	*He is come.*
Wéche-peyàu-keé mat	*Your brother is come with him.*
Pótawash	*Make a fire.*
Potâuntash	*Blowe the fire.*
Peeyâuog	*They are come*
Wame, paúshe	*All-some.*
Tawhitch mat peyá-yean	*Why came,* or, *come yet not.*
Mesh noónshem pee-yaùn?	*I could not come.*
Mocenanippeéam	*I will come by and by.*
Aspeyàu, aiquam	*He is not come yet.*
Yò aútant mèsh nip-peéam	*I was here the Sunne high.* And then the point with the hand to the Sunne by whose highth they keepe account of the day, and by the Moone and Stars by night, as wee doe by clocks and dialls, &c.
Wúskont peyàuog	*They will come.*
Teáquà naúntick ewò	*What comes hee for?*
Yo áppitch-ewò	*Let him sit there.*
Unhappò kòsh	*Is your father at home*
Unnàugh	*He is there.*
Npepeyup nawwot	*I have long been here.*

Tawitch

awhitch peyáuyean	*Why doe you come?*
éaguun kunnaúnta-mun?	*What come you for?*
vaun ewó?	*Who is that?*
owéchiume	*He is my servant.*
écum, náus	*Call, fetch.*
titeaûtá	*Let us goe in.*
oonapúmmin auta-shéhettit	*There is not roome for so many.*
ubapímmin	*Roome enough.*
oonat	*Not enough.*
squam	*Not yet.*
im, námitch	*By and by.*
ce, unu kquaquêse	*Instantly.*
ish, kitummây	*Iust, even now.*
ckiu, tíyu	*Where.*
kkekuttokâwmen	*Would you speake with him?*
x	*Yea.*
uttammâun tam	*He is busie.*
top notammâun am	*Friend, I am busie.*
tammâuntam	*Are you busie?*
támmish	*I hinder you.*
tammúmme / tamme	*You trouble me.*

Obſ. They are as full of buſineſſe, and as impatient of hinderance (in their kind) as any Merchant in *Europe*.

Nquſsûtam	*I am removing.*
Notammehick ewò	*He hinders me.*
Maumachuaſh	*Goods.*
Aúquiegs	*Houſhold ſtuffe.*
Tuckiuaſh	*Where be they?*
Wenawwêtu	*Rich.*
Machêtu	*Poore.*
Wenawetuónckon	*Wealth.*
Kúphaſh	*Shut the doore.*
Kuphómmin	*To ſhut the doore.*
Yeauſh	*Shut doore after you.*

Obſ. Commonly they never ſhut their doores, day nor night; and 'tis rare that any hurt is done.

Wunêgin	*Well, or good.*
Machit	*Naught, or evill.*
Cowaûtam?	*Do you underſtand?*
Machâug	*No, or not.*
Wunnâug	*A Tray.*
Wunnauganaſh	*Trayes.*
Kunàm	*A Spoone.*
Kunnamâuog	*Spoones.*

Obſ. In ſteed of ſhelves, they have ſeveral baskets, wherein they put all their houſhold ſtuff

ſtuffe: they have ſome great bags or ſacks made of *Hempe*, which will hold five or ſixe buſhells.

Tackunck, *or*, Wéskhunck.	*Their pounding Morter.*

Obſ. Their women conſtantly beat all their corne with hand: they plant it, dreſſe it, gather it, barne it, beat it, and take as much paines as any people in the world which labour is queſtionleſſe one cauſe of their extraordinary eaſe of childbirth.

Wunnauganémeſe	*A little Tray.*
Téaqua cunnátinne	*What doe you looke for?*
Natinnehas	*Search.*
Kekíneas	*See here.*
Machàge cunna miteôuwin?	*Doe you find nothing.*
Wónckatack	*Another.*
Tunnatì	*Where.*
Ntauhaunanatinnehómmin.	*I cannot looke or ſearch.*
Ntauhaunanamiteoûwin	*I cannot find.*
Wíaſeck	
Eiaſſunck	
Mocôtick	*A Knife.*
Punnêtunck	
Chaúqock.	

Obſ. Whence they call *Engliſh-men* Chăuquaquock, that is, *Knive-men*, ſtone formerly being to them in ſtead of *Knives*, *Awle-blades*, *Hatchets* and *Howes*.

Namacówhe	*Lend me your Knife.*
Cówiaſeck	
Wonck Commêſim?	*Wil you give it me again?*
Mátta nowâuwone	*I knew nothing.*
Matta nowâhea	
Mat meſhnowâhea	*I was innocent.*
Paútous Pautâuog	*Bring hither.*
Máuchatous	*Carry thee.*
Niâutâſh, & Wéawhuſh.	*Take it on your backe.*

Obſ. It is almoſt incredible what burthens the poore women carry of *Corne*, of *Fiſh*, of *Beanes*, of *Mats*, and a childe beſides.

Awâùn	*There is ſome body.*
Kekíneas	*Goe and ſee.*
Squauntâumuck	*At the doore.*
Awâun keèn?	*Who are you?*
Keèn nétop	*Is it you.*
Pauquanamíinnea	*Open me the doore.*

Obſ. Moſt commonly their houſes are open, their doore is a hanging *Mat*, which being lift up, falls downe of it ſelfe; yet many of them get *Engliſh* boards and nailes, and make artificiall doores and bolts themſelves, and others

others make ſlighter doores of *Bureh* or *Cheſnut* barke, which they make faſt with a cord in the night time, or when they go out of town, and then the laſt (that makes faſt) goes out at the Chimney which is a large opening in the middle of their houſe, called:

Wunnauchicomock,	*A Chimney.*
Anúnema	*Helpe me.*
Neenkuttánnúmous.	*I will helpe you.*
Kuttánnumimi?	*Will you helpe me?*
Shookekineas	*Behold here.*
Nummouckekineam	*I come to ſee.*
Tou autèg	*Know you where it lies?*
Tou núckquaque	*How much?*
Yo naumwâuteg	*Thus full.*
Aquie	*Leave off, or doe not.*
Waskéche	*On the top.*
Náumatuck	*In the bottome.*
Aûqunniſh	*Let goe.*
Aukeeaſeu-	*Downewards.*
Keeſuckqíu	*Upwards.*
Aumàunſh, Ausàuonſh, Aumáunamóke.	*Take away.*
Nanóuwetea	*A Nurſe,* or *Keeper.*
Naunóuwheant	
Nanowwûnemum	*I looke to,* or *keepe.*

Obſ. They nurſe all their children themſelves; yet, if ſhe be an high or rich woman, ſhe maintaines a Nurſe to tend the childe.

Wauchâunama	*Keep this for me.*
Cuttatashiínnas	*Lay theſe up for me.*

Obſ. Many of them begin to be furniſhed with *Engliſh* Cheſts; others, when they goe forth of towne, bring their goods (if they live neere) to the *Engliſh* to keepe for them, and their money they hang it about their necks, or lay it under their head when they ſleepe.

Peewâuqun	*Have a care.*
Nnowauchâunum	*I will have a care.*
Kuttaskwhè	*Stay for me.*
Kúttaha, & Cowauchâunum?	*Have you this or that?*
Pókeſha, & Pokeſhâwwa.	*It is broke.*
Mat Coanichégane Tawhìtch?	*Have you no hands? Why aske you?*
Nóonſhem Pawtuckquámmin.	*I cannot reach.*
Aquie Pokeſhâttous.	*Doe not breake.*
Pokeſhâttouwin.	*To breake.*
Aſsótu, & Aſsóko.	*A foole.*

Obſ. They have alſo amongſt them naturall fooles, either ſo borne, or accidentally deprived of reaſon.

Aquie

quie aſsókiſh	*Be not fooliſh.*
wânick	*Some come.*
iáutamwòck	
auchewannâuog	*They are loden.*
áttapeu &	*A woman keeping alone in her moneth, y ſickneſſe.*
uſhenawſui	
oce ntúnnan	*I will tell him by and by.*
owequetúmmous	*I pray or intreat you.*
unniteóuin	*To mend any thing.*
únniteous, or,	*Mend this,*
úſsiteous.	*Mend this.*
úskont noche-múckqun.	*I ſhall be chidden.*
ickúmmat	*Eaſie.*
úckat	*Hard.*
ummequâwname?	*Do you remember me?*
lequaunamíinnea	*Remember me.*
uckqúatchick	*Without doores.*
iſſawhócunck ewò	*He puts me out of doores.*
uſſawhóki?	*Doe you put mee out of doores?*
uſſawhocowóog.	*Put them forth.*
awhítch kuſſawho-kiêan?	*Why doe you put mee ont?*
wwhuſh,	*Goe forth.*
whèke	
uſſauhemútta	*Let us goe forth.*

Matta

Matta nickquehick	*I want it not.*
Machagè nickquehic-kòmina.	*I want nothing.*

Ob. Many of them naturally Princes, or e
industrious persons, are rich; and the poo
amongst them will say they want nothing

Pawlawash.	*Drie or ayre this.*
Pawsinnummin.	*To drie this or that.*
Cuppausummunnash	*Drie these things.*
Apilumma.	*Warme this for me.*
Paucótche	*Already.*
Cutsshitteoùs	*Wash this.*
Tatágganish	*Shake this.*
Naponsh	*Lay downe.*
Wuchè machaùg	*About nothing.*
Puppuckshackhege	*A Box.*
Paupaquonteg	*A Key.*
Mowáshuck	*Iron.*
Wâuki	*Crooked.*
Saûmpi	*Strait.*
Aumpaninnin	*To undoe a knot.*
Aúmpanish	*Untie this.*
Paushinúmmin	*To divide into two.*
Pepenash	*Take your choyce.*
Nawwuttùnsh	*Throw hither.*
Pawtáwtees	
Negáutqwash	*Send for him.*
Negauchhúwash	*Send this to him.*

Nnegá

negâuchemiſh — *Hee ſends to meet.*
owwêta — *No matter.*
âuo. — *To cry and bewaile.*

hich bewailing is very ſolemne amongſt em morning and evening, and ſometimes the night they bewaile their loſt husbands, ives, children, brethren or ſiſters &c. Some- mes a quarter, halfe, yea, a whole yeere, and nger, if it be for a great Prince.

In this time (unleſſe a diſpenſation be given) ey count it a prophane thing either to play s they much uſe to doe) or to paint them- lves, for beauty, but for mourning; or to be ngry, and tall out with any, &c.

achemóqut — *It ſtincks.*
lachemóquſſu — *A vile or ſtinking perſon.*
Vúnnickſhaas — *Mingled.*
Vúnnickſhan — *To mingle.*
léſick. & naſhóqua. — *A Combe.*
tupſha — *To fall downe.*
tetupſhem — *I fall downe.*
ou anúckquaque? — *How big?*
unnáſhpiſhan — *To ſnatch away.*
awhitch wunnaſh- piſháyean — *Why ſnatch you?*
Vutriſh — *Hitherward, & give me.*
neick. or áwwuſſe — *Further.*
neickomáſu. & aw- waſſéſe. — *A little further.*

Wut-

Wuttuſhonaquáiſh	*Looke hither.*
Yo anaquayean.	*Looke about.*
Mauks maugoke	*Give this.*
Yo commeeſh	*I will give you this.*
Quſsúcqun-náukon	*Heavie, light.*
Kuckqúſſaqun	*You are heavie.*
Kunnauki	*You are light.*
Nickáttaſh, *ſingular.*	*Leave, or depart.*
Nickáttammoke, *plur.*	
Nickattamútta.	*Let us depart.*
Yówa.	*Thus.*
Ntowwaukâumen.	*I uſe it.*
Awawkâwni.	*It is uſed.*
Yo awâutees.	*Uſe this.*
Yo wéque.	*Thus farre.*
Yo meſhnowékeſhem	*I went thus farre.*
Ayatche, & Cónkitchea.	*as* { *Often.*
Ayatche nippéeam.	*I am often here.*
Pakêtaſh.	*Fling it away.*
Npaketamúnnaſh.	*I will caſt him away.*
Wuttámmaſim.	*Give me* Tobaco.
Mat nowewuttámmo	*I take none.*

Obſ. Which ſome doe not but they are ra
Birds; for generally all the men throughou
the Countrey have a *Tobacco-bag*, with a *pi*
in it, hanging at their back: ſometimes the
make ſuch great *pipes*, both of *wood* and *ſto*
tha

at they are two foot long, with men or asts carved so big or massie, that a man ay be hurt mortally by one of them; but ese comonly come from the *Mauquánwogs*, the *Men eaters*, three or foure hundred iles from us: They have an excellent Art cast our *Pewter* and *Brasse* into very neate d artificiall *Pipes*: They take their *Wuttam-uog* (tkat is, a weake *Tobacco*) which the men ant themselves, very frequently; yet I ne-r see any take so excessively, as I have seene en in *Europe*; and yet excesse were more lerable in them, because they want the re-eshing of *Beare* and *Wine*, which God hath ouchsafed *Europe*.

Vuttámmagon.	*A Pipe.*
Iopuònck.	*A Pipe.*
Chicks.	*A Cocke*, or *Hen*: A

ame taken from the *English* Chicke, because ey have no Hens before the *English* came.

Chícks ánawat.	*The Cocke crowes.*
Neesquttónckqussu.	*A babler*, or *prater*.
Cunneesquttonck-qussímmin.	*You prate.*

Obs. Which they figuratively transferre rom the frequent troublesome clamour of Cocke.

Nanóta-

Nanôtatemin.	*I keepe house alone.*
Aquie kuttunnan.	*Doe not tell.*
Aquie mooshkishâttous.	*Doe not disclose.*
Teagyo augwhâttick?	*What hangs there?*
Yoaugwhâttous.	*Hang it there.*
Pemilquâi	*Crooked*, or *winding.*
Penâyi.	*Crooked.*
Nquisutam.	*I remove house:* Which

they doe upon these occasions: From thick warme vallies where they winter, they remove a little neerer to their Summer fields: when 'tis warme Spring, then they remove to their fields where they plant Corne.

In middle of Summer because of the abundance of Fleas, which the dust of the house breeds, they will flie and remove on a sudden from one part of their field to a fresh place: And sometimes having fields a mile or two or many miles asunder, when the worke of one field is over, they remove house to the other: If death fall in amongst them, they presently remove to a fresh place: If an enemie approach, they remove into a Thicket, or Swampe, unlesse they have some Fort to remove unto.

Sometimes they remove to a hunting house in the end of the yeere, and forsake it not untill

Snow lie thick, and then will travel home,
n, women and children, thorow the snow,
rtie, yea, fiftie or sixtie miles; but their
at remove is from their Summer fields to
rme and thicke woodie bottomes where
y winter: They are quicke, in halfe a day,
, sometimes at few houres warning to be
e and the house up elsewhere; especially,
they have stakes readie pitcht for their
ts.

I once in travel lodged at a house, at which
my returne I hoped to have lodged againe
re the nex night, but the house was gone
hat interim, and I was glad to lodge un-
a tree:

The men make the poles or stakes, but the
men make and set up, take downe, order,
d carry the *Mats* and houshold stuffe.

Observation in generall.

The sociableness of the nature of man ap-
ares in the wildest of them, who love so-
tie; Families, cohabitation, and consocia-
of houses and townes together.

More

More particular.

1 *How busie are the sonnes of men?*
How full their heads and hands?
What noyse and tumults in our owne,
And eke in Pagan *lands?*
2 *Yet I have found lesse noyse, more peace*
In wilde America,
Where women quickly build the house,
And quickly move away.
English *and* Indians *busie are,*
In parts of their abode:
Yet both stand idle, *till God's call*
Set them to worke for God. Mat. 20.7.

CHAP. VII.

Of *their Persons* and *parts of body.*

UPpaquóntup.	*The head.*
Nuppaquóntup.	*My head.*
Wésheck.	*The hayre.*
Wuchechepúnnock.	*A great bunch of hayre bound up behind.*
Múppacuck.	*A long locke.*

Obs. Yet

Obſ. Yet ſome cut their haire round, and ome as low and as ſhort as the ſober *Engliſh*; et I never ſaw any ſo to forget nature it ſelfe n ſuch exceſsive length and monſtrous faſhi-n, as to the ſhame of the *Engliſh* Nation, I ow (with griefe) ſee my Countrey-men in *ngland* are degenerated unto.

Vuttip. | *The braine.*

Ob. In the braine their opinion is, that the oule (of which we ſhall ſpeake in the Chapter f *Religion*) keeps her chiefe ſeat and reſidence: For the temper of the braine in quick ap-rehenſions and accurate judgements (to ſay o more) the moſt high and ſoveraign God nd Creator, hath not made them inferiour o *Europeans*.

The *Manquaũogs*, or *Men-eaters*, that live wo or three miles Weſt from us, make a de- *See p. 45*
cious monſtrous diſh of the head and brains f their enemies; which yet is no barre (when he time ſhall approach) againſt Gods call, nd their repentance and (who knowes but) greater love to the Lord Jeſus? great ſinners orgiven love much.

Aſcattuck. | *The fore-head.*
Vuskeéſuck-quaſh. | *Eye*, or *eyes.*
Tiyùſh kuſkeéſuck-quaſh? | *Can you not ſee*, or *where are your eyes?*

Wuchaûn.	*The noſtrills.*
Wuttóvwog, guàſh.	*Eare, eares.*
Wuttone.	*The mouth.*
Wéenat.	*The tongue.*
Wépit-teaſh.	*Teeth, teeth.*
Pummaumpiteùnck.	*The tooth-ake.*

Obſ. Which is the onely paine will force their ſtout hearts to cry; I cannot heare of any diſeaſe of the ſtone amongſt them (the corne of the Countrey, with which they are fed from the wombe, being an admirable cleanſer and opener:) but the paine of their womens childbirth (of which I ſhall ſpeake afterward in the Chapter of *Marriage*) never forces their women ſo to cry, as I have heard ſome of their men in this paine.

In this paine they uſe a certaine root dried, not much unlike our *Ginger*.

Sitchipuck.	*The necke.*
Quttuck.	*The throat.*
Timequàſsin.	*To cut off* or *behead.*

which they are moſt skilfull to doe in fight: for, when ever they wound, and their arrow ſticks in the body of their enemie they (if they be valourous, and poſsibly may) they follow their arrow, and falling upon the perſon wounded and tearing his head a little aſide by his Locke, they in the twinckling of an eye fetch

fetch off his head though but with a ſorry knife.

I know the man yet living, who in time of warre, pretended to fall from his owne campe to the enemie, proffered his ſervice in the front with them againſt his own Armie from whence he had revolted. Hee propounded ſuch plauſible advantages, that he drew them out to battell, himſelfe keeping in the front; but on a ſudden, ſhot their chiefe Leader and Captaine, and being ſhot, in a trice fetcht off his head, and returned immediatly to his own againe, from whom in pretence (though with this trecherous intention) hee had revolted: his act was falſe and trecherous, yet herein appeares policie, ſtoutneſſe and activitie, &c.

Mapànnog.	*The breaſt.*
Wuppittene énaſh.	*Arme, Armes.*
Wuttàh.	*The heart.*
Wunnêtu nittà.	*My heart is good.*

Obſ. This ſpeech they uſe when ever they profeſſe their honeſtie; they naturally confeſsing that all goodneſſe is firſt in the heart.

Miſhquínaſh.	*The vaines.*
Miſhquè, néepuck.	*The blood.*
Uppuſquàn.	*The backe.*
Nuppuſquánnick.	*My back*, or *at my back.*

Wunnícheke.	*Hand.*
Wunnickégannaſh.	*Hands.*
Mokaſſuck.	*Nayles.*

Ob. They are much delighted after battell to hang up the hands and heads of their enemies (Riches, long Life, and the Lives of enemies being objects of great delight to all men naturall; but *Salomon* begg'd Wiſedome before theſe.)

Wunnâks.	*The bellie.*
Apòme, Apòmaſh.	*The thigh, the thighs.*
Mohcònt, taſh.	*A legge, legs.*
Wuſsète, taſh.	*A foot, feet.*
Wunnichéganaſh.	*The toes.*
Tou wuttinſin.	*What manner of man?*
Tou núckquaque.	*Of what bigneſſe?*
Wompéſu, Mowêſu, & Suckêſu.	*White, Blacke*, or *ſwarfiſh.*

Obſ. Hence they call a *Blackamore* (themſelves are tawnie, by the Sunne and their annoyntings, yet they are borne white:)

Suckáutacone.	*A cole blacke man.*

For, *Sucki* is black, and *Wautacone*, one that weares clothes, whence *Engliſh*, *Dutch*, *French*, *Scotch*, they call *Wautaconâuog*, or *Coatmen.*

Cummînakeſo.	*You are ſtrong.*
Minikêſu.	*Strong.*

Miniocquêſu

Minioquêſu.	*Weake.*
Cumminiocqueſe.	*Weake you are.*
Qunnaúquſſu.	*A tall man.*
Qunnauquſſitchick.	*Tall men.*
Tiaquónquſſu.	*Low and ſhort.*
Tiaquonquſſichick.	*Men of lowe ſtature.*
Wunnêtu-wock.	*Proper and perſonall.*

The generall Obſervation from the parts of the bodie.

Nature knowes no difference between *Europe* and *Americans* in blood, birth, bodies, &c. God having of one blood made all mankind, *Acts* 17. and all by nature being children of wrath, *Epheſ.* 2.

More particularly:

Boaſt not proud Engliſh, *of thy birth & blood,*
Thy brother Indian *is by birth as Good.*
Of one blood God made Him and Thee & All,
As wiſe, as faire, as ſtrong, as perſonall.
By nature wrath's his portiõ, thine no more (ſtore
Till Grace his *ſoule and* thine *in Chriſt re-*
Make ſure thy ſecond birth, elſe thou ſhalt ſee,
Heaven ope to Indians *wild, but ſhut to thee.*

Chap. III.

Of *Diſcourſe* and *Newes*.

Aunchemokau-hettittea.	*Let us diſcourſe*, or *tell newes.*
Tocketeaunchim?	*What newes?*
Aaunchemókaw.	*Tell me your newes.*
Cuttaunchemókous.	*I will tell you newes.*
Mautaunchemokouêan.	*When I have done telling the newes.*
Cummautaunchemókous.	*I have done my newes.*

Obſ. Their deſire of, and delight in newes, is great, as the *Athenians*, and all men, more or leſſe; a ſtranger that can relate newes in their owne language, they will ſtile him *Maxuttóo*, a God.

Wutaunchẽocouôog.	*I will tell it them.*
Awaun meſh aunchemókau.	*Who brought this newes?*
Awaun meſh kuppittouwaw.	*Of whom did you heare it?*
Uppanâunchim.	*Your newes is true.*
Cowawwunnâunchim.	*He tells falſe newes.*

Nunmau-

Nummautanûme.	*I have ſpoken enough.*
Nſouwuſânneme.	*I am weary with ſpeaking*

Obſ. Their manner is upon any tidings to ſit round double or treble or more. as their numbers be; I have ſeene neere a thouſand in a round, where *English* could not well neere halfe ſo many have ſitten: Every man hath his pipe of their *Tobacco*, and a deepe ſilence they make, and attention give to him that ſpeaketh; and many of them will deliver themſelves either in a relation of news, or in a conſultation with very emphaticall ſpeech and great action, commonly an houre, and ſometimes two houres together.

Npenowâumtawâumen.	*I cannnot ſpeak your language.*
Matta nippânnawem	*I lie not.*
Cuppânnowem.	*You lie.*
Mattanickôggachoûsk.	
Matntiantacómpaw.	*I am no lying fellow.*
Matntiantâſampâwwa.	
Achienonâumwem.	*I ſpeake very true.*
Kukkita.	*Hearken to me.*
Kukkakittoûs.	*I heare you.*

Obſ. They are impatient (as all men and God himſelfe is) when their ſpeech is not attended and liſtened to.

Cuppittous.	*I underſtand you.*
Cowâutous.	
Machagenowâutam.	*I underſtand not.*
Ma nowawtawaté-mina.	*Wee unaeſtand not each other.*
Wunnâumwaſh.	*Speake the truth.*
Coanâumwem.	*You ſpeake true.*

Obſ. This word and and the next are words of great flattery which they uſe each to other, but conſtantly to their Princes at their ſpeeches, for which, if they be eloquent, they eſteeme them Gods as *Herod* among the *Iewes*.

Wunnâumwaw ewò.	*He ſpeaks true.*
Cuppannawâutous.	*I doe not believe you.*
Cuppannawâuti?	*Doe you not believe?*
Nippannawâutunck ewò.	*He doth not believe me.*
Michéme nippannawâutam.	*I ſhall never believe it.*

Obſ. As one anſwered me when I had diſcourſed about many points of God, of the creation, of the ſoule, of the danger of it, and the ſaving of it, he aſſented; but when I ſpake of the riſing againe of the body, he cryed out, I ſhall never believe this.

Pannówa

annóuwa awâun, awaun keeſitteóuwin.	*Some body hath made this lie.*
attâ Pitch	*I cannot tell, it may ſo come to paſſe.*
ni, eíu.	*It is true.*
lat enâno, *or*, mat eâno.	*It is not true.*
ekuttokâunta.	*Let us ſpeake together.*
uttókaſh.	*Speake.*
awhitch mat cuttôan?	*Why ſpeake you not?*
éaqua ntúnnawem, *or*, nteawem?	*What ſhould I ſpeake?*
Vetapimmin.	*To ſit downe.*
Vetapwâuwwas.	*Sit and talke with us.*
aúpowaw.	*A wiſe ſpeaker.*
napwâuwwaw,	*He ſpeaks* Indian.
Eiſsiſsûmo.	
atta nowawwâuon, matta nowâhea.	*I know nothing of it.*
itchnowâuwon.	*I ſhall know the truth.*
Vunnaumwâuonck.	
Vunnaumwâyean.	*If he ſay true.*

Obſ. Canounicus, the old high *Sachim* of the *Narigan ſet Bay* (a wiſe and peaceable Prince) nce in a ſolemne Oration to my ſelf, in a ſolemne aſſembly, uſing this word, ſaid, I have never

never ſuffered any wrong to be offered to th
Engliſh ſince they landed; nor never will: h
often repeated this word, *Wunnaumwáyean, En*
liſhman; if the *Engliſhman* ſpeake true, if h
meane truly, then ſhall I goe to my grave
peace, and hope that the *Engliſh* and my poſt
ritie ſhall live in love and peace together.
replied, that he had no cauſe (as I hoped)
queſtion *Engliſhmans*, *Wunnaumwaúonck*, that
faithfulneſſe, he having had long experience
their friendlineſſe and truſtineſſe. He tooke
ſticke, and broke it into ten pieces, and relat
ten inſtances (laying downe a ſticke to eve
inſtance) which gave him cauſe thus to fea
and ſay; I ſatisfied him in ſome preſently, a
preſented the reſt to the Governours of th
Engliſh, who, I hope, will be far from givi
juſt cauſe to have *Barbarians* to queſtion the
Wunnaumwânonck, or faithfulneſſe.

Tocketunnántum, Tocketunáname, Tocketeántam?	*What doe you thinke?*
Ntunnántum, Nteántum.	*I thinke.*
Nánick nteeâtum.	*I thinke ſo to.*
Nteatámmowonck.	*That is my thought, or opinion.*
Matntunnantámmen Matnteeantámmen.	*I thinke not ſo.*

Nowecón

owecóntam, | *I am glad.*
oweeteántam. |
oanáumatous. | *I believe you.*

Obſ. This word they uſe juſt as the *Greeke* ngue doth that verbe, πιστεύω: for believing obeying, as it is often uſed in the new *Te-ment*, and they ſay *Coannáumatous*, I will bey you.

o aphéttit. | *When they are here.*
o peyáhettit. | *When they are com.*

his Ablative caſe abſolute they much uſe, nd comp iſe much in little;

waunagrſs, ſuck. | *Engliſh-man, men.*

his they call us, as much as to ſay, The e rangers.

Vaútacone-nûaog. | *Engliſh-man, men.*

That is, Coat-men, *or* clothed.

háuquaqock. | *Engliſh-men*, properly ſword-men.

Vautacónisk. | *An Engliſh woman.*
Vautaconémeſe. | *An Engliſh youth.*
Váske peyáeyan. | *When you came firſt.*
Váske peyáhetit, | *When Engliſh-men came firſt.*
Vautaconâuog. |
áwhitch peyahettit | *Why come they hither?*

Obſ. This queſtion they oft put to me: Why ome the *Engliſhmen* hither? and meaſuring thers by themſelves; they ſay, It is becauſe you

you want *firing*: for they, having burnt up the *wood* in one place, (wanting draughts to bring *wood* to them) they are faine to follow the *wood*; and ſo to remove to a freſh new place for the *woods* ſake.

Matta mihtuckqun-nûnno?	*Have you no trees?*
Miſhaunetaſh, Maunetaſh.	*Great ſtore.*
Maunâuog, Wuſſaumemaunâuog	*They are too full of people.*
Noonapúock.	*They have not roome one by another.*
Aumâumuwaw Páuoſha.	*A meſſenger comes.*
Wawwhawtowâuog.	*They hollow.*
Wauwhaûtowaw ânawat.	*'Tis an Alarme.*

Obſ. If it be in time of *warre*, he that is a *Meſſenger* runs ſwiftly, and at every towne the *Meſſenger* comes, a freſh *Meſſenger* is ſent: he that is the laſt comming within a mile or two of the Court, or chiefe houſe, he *hollowes* often and they that heare anſwer him untill by mutuall *hollowing* and anſwering hee is brought to the place of *audience*, whereby this meanes is gathered a great confluence of people to entertaine the *newes*.

Wuſsúck-

Wuſſuckwhèke,	*A letter which they ſo*
Wuſsúckwhonck.	*call from* Wuſſuck-

hómmin, to paint; for, having no letters, heir painting comes the neereſt.

Wuſsúckquaſh.	*Write a Letter.*
Wúſſuckwheke,	*Make me a Letter.*
yimmi.	

Obſ. That they have often deſired of me pon many occaſions; for their good and eace, and the *Engliſh* alſo, as it hath pleaſed od to vouchſafe opportunitie.

uenowâuog.	*They complaine.*
awhitch quena-	*Why complaine you?*
wâyean?	
luccò.	*It is true you ſay.*
uckawntéawem?	*What ſhould I ſay to it?*

The generall *Obſervation* from their *Diſcourſe* and *Newes*

The whole race of *mankind* is generally in-cted with an *itching deſire* of hearing *Newes*.

more particular:

Mans *reſtleſſe ſoule hath reſtleſſe eyes and eares.*
anders in change *of ſorrows, cares and feares.*

Faine

Faine would it (Bee-like) *ſuck by the ears, by the*
Something that might his hunger ſatisfie:
The Goſpel, *or* Glad tidings *onely can,*
Make glad the Engliſh, *and the* Indian.

Chap. IX.

Of *the time of the day.*

Obſ. THey are punctuall in meaſuring the *Day* by the *Sunne*, and their *Night* by the *Moon* and the *Starres*, and their lying much abroad in the ayre; and ſo living in the open fields, occaſioneth even the youngeſt among them to be very obſervant of thoſe *Heavenly Lights.*

Mautáubon, Chichâuquat wompan.	*It is day.*
Aumpatâuban.	*It is broad day.*
Tou wuttúttan?	*How high is the Sunne* that is, *What is't a clocke?*
Pâſpiſha.	*It is Sunne-riſe.*
Nummâttaquaw.	*Fore-noone.*
Yâhen Pâuſhaquaw.	*Allmoſt noone.*
Pâweſhaquaw.	*Noone.*
Quttúkquaquaw Panicómpaw.	*After dinner.*

Naw-

awwâuwquaw.	*After-noone.*
o wuttúttan	*The Sunne thus high.*
hen waiyàuw.	*Allmoſt Sun-ſet.*
ayaàwi.	*The Sun is ſet.*
unnâuquit:	*Evening.*
ppakunnetch, au-chaugotch.	*Darke night.*
ppaco. & kematippocat.	*Toward night.*
anaſhowatippocat.	*Midnight.*
houóeatch.	*About Cockerowing.*
tompaniſha	*Breake of day.*
o tàunt nippéean.	*The Sun thus high, I will come.*

Obſ. They are punctuall in their promiſes keeping time; and ſometimes have charged ee with a lye for not punctually keeping me, though hindred.

o tàunt cuppee-yâumen	*Come by the Sunne thus high.*
namakéeſuck.	*This day.*
uîop.	*To morrow.*
uisâume tátſha.	*It is too late.*
iaquockaskéeſakat.	*A ſhort day.*
uawquonikéeſakat.	*A long day.*
uawquonikeeſaqút-cheas.	*Long dayes.*

Nquit-

Nquittakeesiquóckat, Nquittakeesipúmmishen.	One dayes walke.
Paukúnnum.	Darke.
Wequâi.	Light.
Wequâshim.	Moon-light.

The generall observation from their time of the day.

The *Sunne* and *Moone*, in the observation of all the *sonnes* of *men*, even the wildest are the great *Directors* of the *day* and *night*; as pleased *God* to appoint in the first *Creation*.

More particular.

1 *The* Indians *find the* Sun *so sweet*,
He is a God *they say*;
Giving them Light, *and* Heat, *and* Fruit,
And Guidance *all the day*.

2 *They have no helpe of* Clock *or* Watch,
And Sunne *they* overprize.
Having those artificiall helps, the Sun,
we unthankfully despise. (*more bright*
God *is a* Sunne *and* Shield, *a thousand times*
Indians, *or* English, *though they see*.
Yet how few prise his Light?

CHAP.

Chap. X.

Of the ſeaſon of the Yeere.

Nquittaqúnnegat.	*One day.*
Neeſqúnnagat.	2 *dayes.*
Shuckqunóckat.	3 *dayes.*
Yowunnóckat, &c.	4 *dayes.*
Piuckaqúnnagat.	10 *dayes.*
Piuckaqunnagat nabnaquit.	11 *dayes.*
Piuckaqúnnagat nab neeze, &c.	12 *dayes.*
Neeſneechektaſhuek qunnóckat.	20 *dayes.*
Neeſneechektaſhuck qunnockat-nabnaquit. &c.	21 *dayes.*
Séquan.	*The Spring.*
Aukeeteámitch.	*Spring*, or *Seed-time.*
Néepun, & Quaqúſquan.	*Summer.*
Taquónck.	*Fall of leafe and Autumne.*
Papòne.	*Winter.*
Saléquacup.	*This Spring laſt.*

Yo neepúnnacup.	*This Summer laſt.*
Yò taquónticup.	*This Harveſt laſt.*
Papapòcup.	*Winter laſt.*
Yaûnedg.	*The laſt yeere.*
Nippaûus.	*The Sunne.*
Munnânnock.	
Nanepaûſhat.	*The Moone.*
Nqnitpawſuckenpaûus.	1 *Moneth.*
Neeſpauſuck npaûus.	2 *Moneths.*
Shwe pauſuck npaûus. &c.	3 *Moneths.*
Neeſneáhettit	2 *Moneths.*
Shwinneáhettit.	3 *Moneths.*
Yowinneáhettit, &c.	4 *Moneths.*

Obſ. They have thirteen *Moneths* accordi to the ſeverall *Moones*; and they give to ea of them ſignificant names: *as*,

Sequanakéeſwuſh.	*Spring moneth.*
Neepunnakéeſwuſh.	*Summer moneth.*
Taquontikéeſwuſh.	*Harveſt moneth.*
Paponakéeſwuſh &c.	*Winter moneth, &c.*
Nquittecautúmmo.	1 *Yeere.*
Taſhecautúmmo?	*How many yeeres?*
Chaſhecautúmmo cuttâppemus?	*How many yeeres ſin you were borne?*
Neeſecautúmmo.	2 *Yeere.*
Shwecautúmmo.	3 *Yeere.*

Yowecau

owecautúmmo.	4 *Yeere.*
iukquecautúmmo.	10 *Yeere.*
iuckquecautúmmo, nabnaquit, &c.	11 *Yeere, &c.*

Obſ. If the yeere proove drie, they have reat and ſolemne meetings from all parts at ne high place, to ſupplicate their gods, and beg raine, and they will continue in this orſhip ten dayes, a fortnight; yea, three eekes, untill raine come.

aſhinaſh papónaſh?	*How many winters?*
hauquſhapapòne.	*A ſharpe winter.*
éeſquſh keeſuck-quâi.	*By day.*
aukocks nokan-nâwi.	*By night.*

Generall Obſervation *from their* Seaſons *of the Yeere.*

The *Sunne* and *Moone*, and *Starres* and *ſea-s* of the yeere doe preach a *God* to all the nnes of men, that they which know no let-rs, doe yet read an *eternall Power* and *God-ad* in theſe:

More ſpeciall.

The Sun *and* Moone *and* Stars *doe preach,*
e Dayes *and* Nights *ſound out*:

Spring, Summer, Fall, *and* Winter *like*
Each Moneth *and* Yeere *about.*
2 *So that the* wildeſt *ſonnes of men*
Without excuſe ſhall ſay,
Gods righteous *ſentence paſt on us,*
(In dreadfull Judgement day.)
If ſo, what doome is theirs that ſee,
Not onely Natures *light;*
But Sun *of* Righteouſneſſe, *yet choſe*
To live in darkeſt Night?

CHAP. XI.

Of *Travell.*

Máyi.	*Away.*
Mayúo?	*Is there away?*
Mat mayanúnno.	*There is no way.*
Peemáyagat.	*A little way.*
Míhimmayagat.	*A great path.*
Machípſcat.	*A ſtone path.*

Obſ. It is admirable to ſee, what paths their naked hardned feet have made in the wilderneſſe in moſt ſtony and rockie places.

Nnatotemúckaun.	*I will aske the way.*
Kunnatótemous.	*I will inquire of you.*
Kunnatotemi?	*Doe you aske me?*

Tou

Tou nifhin méyi?	*Where lies the way?*
Kokotemíinnea méyi	*Shew me the way.*
Yo âinſhick méyi.	*There the way lies.*
Kukkakótemous.	*I will ſhew you.*
Yo cummittamáyon.	*There is the way you muſt goe.*
Yo chippachâufin.	*There the way divides.*
Maúchatea.	*A guide.*
Mâuchaſe.	*Be my guide.*

Obſ. The wilderneſſe being ſo vaſt, it is a mercy, that for a hire a man ſhall never want guides, who will carry proviſions, and ſuch as hire them over the Rivers and Brookes, and find out often times hunting-houſes, or other lodgings at night.

Anóce wénawaſh.	*Hire him.*
Kuttánnoonſh.	*I will hire you.*
Kuttaúnckquitta-unch.	*I will pay you.*
Kummuchickónck-quatous.	*I will pay you well.*
Tocketaonckquittúin-nea.	*What wil you give me?*
Cummâuchaniſh.	*I will conduct you.*
Yò aûnta,	*Let us goe that way.*
Yò cuttâunan.	*Goe that way.*
Yo mtúnnock.	*The right hand.*
Yo nmúnnatch.	*The left hand.*

Cowéchaush.	*I will goe with you.*
Wétash.	*Goe along.*
Cowéchaw ewò.	*He will goe with you.*
Cowechauatímmin.	*I will goe with you.*
Wechauatíttea.	*Let us accompany.*
Taûbot wétáyean.	*I thanke you for your company.*

Obſ. I have heard of many *Engliſh* loſt, and have oft been loſt my ſelfe, and my ſelfe and others have often been found, and ſuccoured by the *Indians.*

Pitchcowáwwon.	*You will loſe your way.*
Meſhnowáwwon.	*I loſt my way.*
Nummauchémin.	*I will be going.*
Ntanniteímmin.	
Mammauchétuck.	*Let us be going.*
ânakiteunck.	*He is gone.*
Memauchéwi ánittui.	
Memaucheguſhánnick.	*They are gone.*
Anakuguſhánnick.	*They are gone.*
Tunnockuttòme	
Tunnockkuttoyeâim	*Whither goe you?*
Tunnockkuttínſhem.	
Nnegónſhem.	*I will goe before.*
Cuppompáiſh.	*I will ſtay for you.*
Negónſheſh.	*Goe before.*
Mittummayaûcup.	*The way you went before*

Cummat-

Cummattaniſh.	*I will follow you.*
Cuppahímmin.	*Stay for me.*
Tawhich quaunqua quêan?	*Why doe you run ſo?*
Nowecóntum púmmiſhem.	*I have a mind to travell*
Conkenuphſhâuta.	*Let us goe apace.*
Conkenúppe.	*Goe apace.*
Michéme nquaunquaquêmin.	*I have run always.*
Wontoyamâuſhem.	*I goe this pace.*

Obſ. They are generally quick on foot, trought up from the breaſts to running: their egs being alſo from the wombe ſtretcht and bound up in a ſtrange way on their Cradle backward, as alſo annointed; yet have they ome that excell: ſo that I have knowne many f them run betweene foureſcoure or an hundred miles in a Summers day, and back within two dayes: they doe alſo practice running f *Races*; and commonly in the Summer, hey delight to goe without ſhoes, although hey have them hanging at their backs: they re ſo exquiſitely skilled in all the body and owels of the Countrey (by reaſon of their untings) that I have often been guided twenie, thirtie, ſometimes fortie miles through he woods, a ſtreight courſe. out of any path.

Yò wuchê.	*From hence.*
Tounúckquaque yo wuchê	*How far from hence?*
Yò anúckquaque.	*So farre.*
Yo anuckquaquêſe.	*So little a way.*
Waunaquêſe.	*A little way.*
Aukeewuſhaûog.	*They goe by Land.*
Miſhoon hómwock.	*They goe* or *come by water.*
Naynayoûmewot.	*A Horſe.*
Wunnia, naynayoûmewot.	*He rides on Horſe-back.*

Obſ. Having no Horſes, they covet them above other Cattell, rather preferring eaſe in riding, then their profit and belly, by milk and butter from Cowes and Goats. and they are loth to come to the *Engliſh* price for any.

Aſpummêwi	*He is not gone by.*
As pummêwock	*They are not gone by.*
Awânick payânchick	*Who come there?*
Awanick negonſhâchick?	*Who are theſe before us?*
Yo cuppummeſicóm min.	*Croſſe over into the way there.*
Cuppi-machìug.	*Thick wood: a Swamp.*

Obſ. Theſe thick Woods and Swamps (like the Boggs to the *Iriſh*) are the Refuges for Women and children in Warre, whil'ſt the men

men fight. As the Country is wondrous full of Brookes and Rivers, ſo doth it alſo abound with freſh ponds, ſome of many miles compaſſe.

Níps-nipſaſh.	*Pond: Ponds.*
Wèta: wétedg	*The Woods on fire.*
Wuſſaumpatámmin	*To view or looke about.*
Wuſſaum patámoonck.	*A Proſpect.*
Wuttocékémin	*To wade.*
Tocekétuck	*Let us wade.*
Tou wuttáuqusſin?	*How deepe?*
Yò ntaúqusſin	*Thus deep.*
Kuníiſh.	*I will carry you.*
Kuckqúſſuckqun	*You are heavy.*
Kunnäukon	*You are light.*
Paſúckquiſh	*Riſe.*
Anakiſh: maúchiſh:	*Goe.*
Quaquìſh	*Runne.*
Nókus kâuatees	*Meet him.*
Nockuskauatítea	*Let us meet.*
Neenmeſhnóckuskaw.	*I did meet.*

Obſ. They are joyfull in meeting of any in travell, and will ſtrike fire either with ſtones or ſticks, to take Tobacco, and diſcourſe a little together.

Meſh

Meſh Kunnockqus kauatímmin?	*Did you meet? &c.*
Yo Kuttauntapímmin.	*Let us reſt here.*
Kuſlackquêtuck.	*Let us ſit downe.*
Yo appittuck	*Let us ſit here.*
Niſſowanis	
Niſſowaniſhkaûmen.	*I am weary.*
Nickqúſſaqus	*I am lame.*
Ntouagonnauſinnúmmin	*We are diſtreſt undone, or in miſery.*

O'ſ. They uſe this word properly in wandring toward Winter night, in which caſe I have been many a night with them, and many times alſo alone, yet alwayes mercifully preſerved.

Teâno wonck nippéeam	*I will be here by and by againe.*
Mat Kunnínckanſh	*I will not leave you.*
Aquie Kunnickatſhaſh.	*Doe not leave me.*
Tavvhítch nickatſhiêan?	*Why doe you forſake me?*
Wuttánho	*A ſtaffe.*
Yò íſh Wuttánho	*Uſe this ſtaffe.*

Obſ.

Obſ. Sometimes a man ſhall meet a lame man or an old man with a Staffe: but generally a Staffe is a rare ſight in the hand of the eldeſt, their Conſtitution is ſo ſtrong, I have upon occaſion travelled many a ſcore, yea many a hundreth mile amongſt them, without need of ſtick or ſtaffe, for any appearance of danger amongſt them: yet it is a rule amongſt them, that it is not good for a man to travell without a Weapon nor alone.

Taquáttin	*Froſt.*
Auke taquátſha	*The ground is frozen.*
Séip taquáttin.	*The River is frozen.*
Nowânneſin	*I have forgotten.*
nippitt akúnna mun.	*I muſt goe back.*

Obſ. I once travalled with neere 200 who had word of neere 700. Enemies in the way, yet generally they all reſolved that it was a ſhame to feare and goe back.

Nippaniſhkokómmin	*I have let fall*
Npuſiago.	*ſomething.*
kommin	
Mattaâſu	*A little way.*
Naûwot.	*A great way.*
Náwwatick	*Farre of at Sea.*
Ntaquatchuwaûmen	*I goe up hill.*

Taguatchòwaſh

Taguatchòwaſh	*Goe up hill.*
Waumſu	*Downe hill.*
Mauúnſheſh	*Goe ſlowly or gently.*
Mauaniſháuta	*Let us goe gently.*
Tawhìtch chechequnnuwáyean?	*Why doe you rob me?*
Aquie chechequnnúwaſh.	*Doe not rob me.*
Chechequnnuwáchick.	*Robbers.*
Chechequnníttin	*There is a Robbery committed.*
Kemineantúock	*They murder each other.*

Obſ. If any Robbery fall out in Travell, between Perſon of diverſe States, the offended State ſends for Juſtice, If no Juſtice bee granted and recompence made, they grant out a kind of Letter of Mart to take ſatisfaction themſelues, yet they are carefull not to exceed in taking from others, beyond the Proportion of their owne loſſe.

Wúskont àwaùn nkemineſucqun.	*I feare ſome will murther mee.*

Obſ. I could never heare that Murthers or Robberies are comparably ſo frequent, as in parts of *Europe* amongſt the Engliſh, French, &c.

Cutchachewuſsím.

Cutchachewuſsím min.	*You are almoſt there.*
Kiskecuppeeyâu-men.	*You are a little ſhort.*
Cuppeeyâumen	*Now you are there.*
Muckquétu	*Swift.*
Cummúmmuck-quete.	*You are ſwift.*
Cuſſáſaqus	*You are ſlow.*
Saſſaquſhâuog	*They are ſlow.*
Cuttinneapúmmiſh-em	*Will you paſſe by?*
Wuttineapum-muſhâuta.	*Let us paſſe by.*
Keeatſhaûta.	*I come for no buſines.*
Ntinneapreyaû-men	*In vaine or to no purpoſe.*
Acoûwe	
Ntackówvvepe-yaùn.	*I have loſt my labour.*
Cummautúſſakou.	*You have miſt him.*
Kihtummâyi-wus-sáuhumwi.	*He went juſt now forth.*
Pittúckiſh.	*Goe back.*
Pittuckétuck.	*Let us goe back.*
Pónewhuſh.	*Lay downe your burthens.*

Generall Obſervations of their Travell.

As the ſame Sun ſhines on the Wilderneſſe that doth on a Garden! ſo the ſame faithfull and all ſufficient God, can comfort-feede and ſafely guide even through a deſolate howling Wilderneſſe.

More particular.

God makes a Path, provides a Guide,
And feeds in Wilderneſſe!
1 *His glorious Name while breath remaines,*
O that I may confeſſe.

Loſt many a time, I have had no Guide,
2 *No Houſe, but hollow Tree!*
In ſtormy VVinter night no Fire,
No Food, no Company:

In him I have found a Houſe, a Bed,
3 *A Table, Company:*
No Cup ſo bitter, but's made ſweet,
VVhen Go'd ſhall Sweetning be.

CHAP. III.

Chap. XII.

Concerning the Heavens and Heavenly Lights,

Kéesuck.	*The Heavens.*
Keesucquíu.	*Heavenward.*
Aúke, Aukeeaseíu.	*Downwards.*
Nippâwus.	*The Sun.*
Keesuckquând.	*A name of the Sun.*

(*Obs.*) By which they acknowledge the Sun, and adore for a God or divine power.

Munnánnock.	*A name of the Sun.*
Nanepaùshat, & Munnánnock.	*The Moone.*
Wequâshim.	*A light Moone.*
Pashpíshea.	*The Moone is up.*
Yowuttúttan.	*So high.*

Obs. And so they use the same rule, and words for the course of the Moone in the *Night*, as they use for the course of the Sun by *Day*, which wee mentioned in the Chapter of the Houre, or time of the Day concerning the Sunnes rising, course, or Sunne setting.

Yò Ockquitteunk. | *A new Moone.*
Pauſhéſui. | *Halfe Moone.*
Yowompanámmit.

Obſ. The Moone ſò old, which they meaſure by the ſetting of it, eſpecially when it ſhines till *Wómpan*, or day.

Anóckqus: anóckſuck. | *A Starre Starres.*

Obſ. By occaſion of their frequent lying in the Fields and Woods, they much obſerve the Starres, and theirvery children can give Names to many of them, and obſerve their Motions, and they have the ſame words for their riſing-courſes and ſetting, as for the Sun or Moone, as before.

Moſk or *Paukúnawaw* the great Beare, or *Charles Waine*, which words *Moſk*, or *Paukúnnawwáw* ſignifies a Beare, which is ſo much the more obſervable, becauſe, in moſt Languages that ſigne or Conſtellation is called the Beare.

Shwiſhcuttowwáuog | *The Golden Metewand.*
Miſhánnock. | *The morning Starre.*
Chippápuock. | *The Brood-hen, &c.*

Generall Obſervations of the Heauenly Bodies.

The wildeſt ſons of Men heare the preaching

ing of the Heavens, the Sun, Moone, and Starres, yet not seeking after God the Maker are justly condemned, though they never have nor despise other preaching, as the civiliz'd World hath done.

More particular.

When Sun doth rise the Starres doe set,
Yet there's no need of Light,
God shines a Sunne *most glorious,*
When Creatures all are Night.

The very Indian *Boyes can give,*
To many Starres *their name,*
And know their Course and therein doe,
2. *Excell the* English *tame.*

3 English *and* Indians *none enquire,*
Whose hand these Candles hold:
Job. 35. *Who gives these* Stars *their Names*
More brighter then thousand fold. (*himself*

CHAP. XIII.

Of the Weather.

TOcke tuſsinnámmin kéeſuck?	*What thinke you of the Weather?*
Wekineáúquat.	*Faire Weather.*
Wekinnàuquocks.	*When it is faire weather.*
Tahkì, *or* tátakki.	*Cold weather.*
Tahkeès.	*Cold,*

Obſ. It may bee wondred why ſince *New England* is about 12. degrees neerer to the Sun yet ſome part of Winter it is there ordinarily more cold then here in *England*: the reaſon is plaine: All Ilands are warmer then maine Lands and Continents, *England* being an Iland, *Englands* winds are Sea winds, which are commonly more thick and vapoury, and warmer winds: The *Nor-Weſt* wind (which occaſioneth *New-England* cold) comes over the cold frozen Land, and over many millions of Loads of Snow: and yet the pure wholſomneſſe of the Aire is wonderfull, and the warmth of the Sunne, ſuch in the ſharpeſt weather, that I have often ſeen the Natives Children runne about ſtarke naked in the

he coldeſt dayes, and the *Indians* Men and
women lye by a Fire, in the Woods in the
oldeſt nights, and I have been often our my
elfe ſuch nights without fire, mercifully, and
onderfully preſerved.

áukocks.	*Cold weather.*
áufitteks.	*Hot weather.*
uſſuttah.	*It is hot.*
ſúckqusquatch	*I am a cold.*
nnóonakom.	*I Sweat.*
ickquſittâunum.	*A cloud.*
attauqus.	*It is over-caſt.*
áttaquat.	
úppaquat.	*Raine.*
kenun.	
naquat.	*It will raine to day.*
namakeeſuck	
ókenun.	*When it raines.*
kenitch.	*Snow.*
chepo, *or* Cône.	*It will ſnow to night.*
himanâukock.	
óchepo.	*When it ſnowes.*
chepwutch.	*A great raine.*
iſhúnnan.	*It holds up.*
uqui, pâuquaquat.	*Drie.*
ppi.	*Drie weather.*
ppaquat.	*A froſt.*
pu.	Miſsittópu.

Miſsittópu	*A great Froſt.*
Capàt.	*Ice.*
Néechipog.	*The Deaw.*
Míchokat.	*A Thaw.*
Míchokateh.	*When it thawes.*
Miſſuppâugatch.	*When the rivers are open.*
Cutſhâuſha.	*The Lightning.*
Neimpâuog.	*Thunder.*
Neimpâuog peſk hómwock.	*Thunderbolts are ſhot.*

Obſ. From this the Natives conceiving a conſimilitude between our Guns and Thunder, they call a Gunne *Péskunck*, and to diſcharge *Peskhómmin* that is to thunder.

Obſervation generall of the VVeather.

That Judgement which the Lord Jeſus pronounced againſt the Weather-wiſe (but ignorant of the God of the weather) will fall moſt juſtly upon thoſe *Natives*, and all men who are wiſe in Naturall things, but willingly blind in ſpirituall.

Engliſh and Indians *ſpie a Storme,*
and ſeeke a hiding place:
O hearts of ſtone that thinke and dreame,
Th'everlaſting ſtormes t'ont-face.

Proud filthy Sodome *ſaw the Sunne,*
Shine cr'e her head moſt bright.

Th

The very day that turn'd she was
To stincking heaps, 'fore night.
How many millions now alive,
Within few yeeres shall rot?
O blest that Soule, *whose portion is,*
That Rocke *that changeth not.*

CHAP. XIV.

Of *the Winds.*

WAûpi.	*The Wind.*
Wâupanash.	*The Winds.*
Tashínash wâupanash	*How many winds are there?*

Obs. Some of them account of seven, some eight, or nine; and in truth, they doe upon the matter reckon and observe not onely the foure, but the eight Cardinall winds, although they come not to the accurate division of the 32. upon the 32. points of the compasse, as we doe.

Nanúmmatin, & Sunnâdin.	*The North wind.*
Chepewéssin.	*The North east.*
Sâchimoachepewéssin.	*Strong North east wind.*

Nopâtin.	*The East wind.*
Nanóckquittin	*The South east wind.*
Touwúttin	*South wind.*
Papônetin	*West wind.*
Chékesu	*The Northwest.*
Chékesitch	*When the wind blows Northwest.*
Tocketumántum?	*What thinke you?*
Tou pitch wuttin?	*Where wil the wind be?*
Nqénouhick wuttin	*I stay for a wind.*
Yo pitch wuttin Sâuop	*Here the wind will be to morrow.*
Pitch Sowwánishen.	*It will be Southwest.*

Obs. This is the pleasingest, warmest wind in the Climate, most desired of the *Indians*, making faire weather ordinarily; and therefore they have a *Tradition*, that to the Southwest, which they call *Sowwanús*, the gods chiefly dwell; and hither the soules of all their Great and Good men and women goe.

This Southwest wind is called by the *New-English*, the Sea turne, which comes from the Sunne in the morning, about nine or ten of the clock Southeast, and about South, and then strongest Southwest in the after-noone, and towards night, when it dies away.

It is rightly called the Sea turne, because the wind commonly all the Summer, comes off

off from the North and Northwest in the night, and then turnes againe about from the South in the day; as *Salomon* speaks of the vanitie of the Winds in their changes. *Eccles.* 1. 6.

Mishâupan	*A great wind.*
Mishitâshin	*A storme.*
Wunnágehan, *or,*	*Faire wind.*
Wunnêgin waúpi.	
Wunnêgitch wuttùn	*When the wind is faire.*
Mattágehan	*A cresse wind.*
Wunnágehatch	*When the wind comes faire.*
Mattágehatch	*When the wind is cresse.*
Cowunnagehúckamen.	*You have a faire wind.*
Cummattagehúckamen.	*The wind is against you.*
Nummattagehúckamen.	*The wind is against mee.*

Generall Observations *of the* Winds.

God is wonderfully glorious in bringing the *Winds* out of his Treasure, and riding upon the wings of those *Winds* in the eyes of all the sonnes of men in all Coasts of the world.

More particular:

1 English *and* Indian *both observe,*

The various blasts of wind:

And both I have heard in dreadfull stormes
Cry out aloud, I have sinn'd.

But when the stormes are turn'd to calmes,
And seas grow smooth and still:
Both turne (like Swine*) to wallow in,*
The filth of former will.

'Tis not a storme on sea, or shore,
'Tis not the Word that can;
But 'tis the Spirit *or* Breath *of God*
That must renew the man.

Chap. XV.

Of *Fowle.*

Neshâwog Pussekesésuck.	*Fowle.*
Ntauchâumen.	*I goe a fowling* or *hunting.*
Auchaûi.	*Hee is gone to hunt* or *fowle.*
Pepemôi.	*He is gone to fowle.*
Wómpissacuk.	*An Eagle.*
Wompsacuck quâuog.	*Eagle.*

Nehom,

Néyhom, mâuog.	*Turkies.*
Páupock, sûog.	*Partridges.*
Aunckuck, quâuog.	*Heath-cocks.*
Chógan, ĕuck.	*Black-bird, Black-birds.*

Obſ. Of this ſort there be millions, which are great devourers of the *Indian* corne as ſoon as it appeares out of the ground; unto this ſort of Birds, eſpecially, may the myſticall Fowles, the Divells be well reſembled (and ſo it pleaſeth the Lord Jeſus himſelfe to obſerve, *Matth.* 13. which myſticall Fowle follow the ſowing of the Word, and picke it up from looſe and careleſſe hearers, as theſe Black-birds follow the materiall ſeed.

Againſt the Birds the *Indians* are very carefull, both to ſet their corne deep enough that it may have a ſtrong root, not ſo apt to be pluckt up, (yet not too deep, leſt they bury it, and it never come up:) as alſo they put up little watch-houſes in the middle of their fields, in which they, or their biggeſt children lodge, and early in the morning prevent the Birds &c.

Kokókehom,	*An Owle.*
Ohómous.	
Kaukont tuock.	*Crow, Crowes.*

Obſ. Theſe Birds, although they doe the corne alſo ſome hurt, yet ſcarce will one *Na-*

tive

tive amongst an hundred wil kil them, because they have a tradition, that the Crow brought them at first an *Indian* Graine of Corne in one Eare, and an *Indian* or *French* Beane in another, from the Great God *Kautántowwit* field in the Southwest from whence they hold, came all their Corne and Beanes.

Hónck,-hónckock,	*Goose, Geese.*
Wómpatuck-quâuog.	
Wéquash-shâuog.	*Swans, Swans.*
Munnúcks-munnúck-suck.	*Brants*, or *Brantgeese.*
Quequécum-mâuog.	*Ducks.*

Obs. The *Indians* having abundance of these sorts of Foule upon their waters, take great pains to kill any of them with their Bow and Arrowes; and are marvellous desirous of our *English* Guns, powder and shot (though they are wisely and generally denied by the *English*) yet with those which they get from the *French*, and some others (*Dutch* and *English*) they kill abundance of Fowle, being naturally excellent marks-men; and also more hardned to endure the weather, and wading, lying, and creeping on the ground, &c.

I once saw an exercise of training of the *English*, when all the *English* had mist the mark set

ſet up to ſhoot at, an *Indian* with his owne Peece (deſiring leave to ſhoot) onely hit it.

Kitſuog. | *Cormorants.*

Obſ. Theſe they take in the night time, where they are aſleepe on rocks, off at Sea, and bring in at break of day great ſtore of them:

Yo aquéchinock. | *There they ſwim.*
Nipponamouôog | *I lay nets for them.*

Ob. This they doe on ſhore, and catch many fowle upon the plaines, and feeding under *Okes* upon *Akrons*, as Geeſe, Turkies, Cranes, and others, &c.

Ptowéi. | *It is fled.*
Ptowewuſhânnick | *They are fled.*
Wunnup,-paſh | *Wing, Wings.*
Wunnúppanick ânawhone | *Wing-ſhot.*
Wuhockgock ânwhone | *Body-ſhot.*
Wuskowhân | *A Pigeon.*
Wuskowhânannûaog | *Pigeons.*
Wuskowhannanaûkit | *Pigeon Countrie.*

Obſ. In that place theſe Fowle breed abundantly, and by reaſon of their delicate Food (eſpecially in Strawberrie time when they pick up whole large Fields of the old grounds of the *Natives*, they are a delicate fowle, and becauſe of their abundance, and the facility

of

of killing of them, they are and may be plentifully fed on.

Sachim: a little Bird about the bigneſſe of a ſwallow, or leſſe, to which the *Indians* give that name, becauſe of its *Sachim* or Princelike courage and Command over greater Birds, that a man ſhall often ſee this ſmall Bird purſue and vanquiſh and put to flight the Crow, and other Birds farre bigger then it ſelfe.

Sowwânakitauwaw - *They go to the South ward.*

That is the ſaying of the *Natives*, when the Geeſe and other Fowle at the approach of Winter betake themſelves, in admirable Order and diſcerning their Courſe even all the night long.

Chepewâukitaûog - *They fly Northward.*

That is when they returne in the Spring. There are abundance of ſinging Birds whoſe names I have little as yet inquired after, &c.

The *Indians* of *Martins* vineyard, at my late being amongſt them, report generally, and confidently of ſome Ilands, which lie off from them to Sea, from whence every morning early, certaine Fowles come and light amongſt them, and returne at Night to lodging, which Iland or Ilands are not yet diſcovered, though probably, by other Reaſons they give, there is Land, &c.

Taûnck-

Taſinck-kaſiog. | *Crane, Cranes.*
Wuſhówunan. | *The Hawke.*

Which the *Indians* keep tame about their houſes to keepe the little Birds from their Corne.

The generall Obſervation of Fowle.

How ſweetly doe all the ſeverall ſorts of Heavens Birds, in all Coaſts of the World, preach unto Men the prayſe of their Makers Wiſedome, Power, and Goodneſſe, who feedes them and their young ones Summer and Winter with their ſeverall ſuitable ſorts of Foode: although they neither ſow nor reape, nor gather into Barnes?

More particularly:

If Birds that neither ſow nor reape,
Nor ſtore up any food,
Conſtantly find to them and theirs
A maker kind and Good!

If man provide eke for his Birds,
In Yard, in Coops, in Cage.
And each Bird ſpends in ſongs and Tunes,
His little time and Age!

What care will Man, what care will God

For?

For's wife and Children take?
Millions of Birds and worlds will God.
Sooner then His forsake.

CHAP. XVI.

Of the Earth, and the Fruits thereof, &c.

Aûke, & Sanaukamuck.	*Earth or Land.*
Níttauke	*My Land.*
Nissa wnâwkamuck.	
Wuskáukamuck.	*New ground.*
Aquegunníttash.	*Fields worne out.*
Mihtúck-quash.	*Trees.*
Pauchautaqun-nêsash.	*Branch, Branches.*
Wunnèpog-guash.	*Leafe, leaves.*
Wattàp.	*Arose of Tree;*
Séip.	*A River.*
Toyùsk.	*A bridge.*
Sepoêse.	*A little River.*
Sepoêmese.	*A little Rivelet.*
Takékum.	*A Spring.*
Takékummûo?	*Is there a Spring.*

Sepûo?

Sepûo?	*Is there a River?*
Toyusquanûo.	*Is there a Bridge.*

Obſ. The *Natives* are very exact and punctuall in the bounds of their Lands, belonging to this or that Prince or People, (even to a River, Brooke) &c. And I have knowne them make bargaine and ſale amongſt themſelves for a ſmall piece, or quantity of Ground: notwithſtanding a ſinfull opinion amongſt many that Chriſtians have right to *Heathens* Lands: but of the deluſion of that phraſe, I have ſpoke in a diſcourſe concerning the *Indians* Converſion.

Paugâutemisk.	*An Oake.*
Wómpimiſh.	*A Chesnut Tree.*
Wómpimineaſh.	*Cheſnuts.*

Obſ. The *Indians* have an Art of drying their Cheſnuts, and ſo to preſerve them in their barnes for a daintie all the yeare.

Anauchemineaſh.	*Akornes.*

Theſe Akornes alſo they drie, and in caſe of want of Corne, by much boyling they make a good diſh of them: yea ſometimes in plentie of Corne doe they eate theſe Acornes for a Novelty.

Wuſſoquar.	*A Walnut Tree.*
Wuſſwaquatómineug.	*Wallnuts.*

Of theſe Wallnuts they make an excellent

Oyle

Oyle good for many uſes, but eſpecially for their annoynting of their heads. And of the chips of the Walnut-Tree (the barke taken off) ſome *Engliſh* in the Countrey make excellent Beere both for Taſt, ſtrength, colour, and in offenſive opening operation:

Saſaunckapámuck.	*The* Saſſafraſſe *Tree.*
Miſhquáwtuck.	*The Cedar tree.*
Cówaw-éſuck.	*Pine-young Pine.*
Wenomeſippaguaſh.	*The Vine-Tree.*
Micúckaskeete.	*A Medow.*
Tataggoskituaſh.	*A freſh Medow.*
Maskituaſh.	*Graſſe or Hay.*
Wékinaſh-quaſh.	*Reed, Reedes.*
Manisimmin.	*To cut or mow.*
Quſſuckomineánug.	*The Cherry Tree.*
Wuttáhimneaſh.	*Strawberries.*

Obſ. This Berry is the wonder of all the Fruits growing naturally in thoſe parts: It is of it ſelfe Excellent: ſo that one of the chiefeſt Doctors of *England* was wont to ſay, that God could have made, but God never did make a better Berry: In ſome parts where the *Natives* have planted, I have many times ſeen as many as would filla good ſhip within few miles compaſſe: the *Indians* bruiſe them in a Morter, and mixe them with meale and make Strawberry bread.

Wuchipoquáne-

Wuchipoquâme-neash.	*A kind of ſharp Fruit like a Barbary in taſt.*

Sasemineash another ſharp cooling Fruit growing in freſh Waters all the Winter, Excellent in conſerve againſt Feavers.

Wenomeneash.	*Grapes.*
Wuttahimmasippaguash.	*Strawberry leaves.*
Peshaûiuash.	*Violet leaves.*
Nummoûwinneem.	*I goe to gather.*
Mowinne-aûog.	*He or they gather.*
Atauntowash.	*Clime the Tree.*
Ntauntawem.	*I clime.*
Punnoûwash.	*Come downe.*
Npunnowaûmen.	*I come downe.*
Attitaash.	*Hurtle-berries.*

Of which there are divers ſorts ſweete like Currants, ſome opening, ſome of a binding nature.

Saũtaash are theſe Currants dried by the *Natives*, and ſo preſerved all the yeare, which they beat to powder, and mingle it with their parcht meale, and make a delicate diſh which they cal *Sautâuthig*; which is as ſweet to them as plum or ſpice cake to the *Engliſh*.

They alſo make great uſe of their Strawberries having ſuch abundance of them, making Strawberry-bread, and having no other

Food for many dayes, but the *English* have exceeded, and make good Wine both of their Grapes and Strawberries also in some places as I have often tasted.

Ewáchim-neash.	*Corne.*
Scannémeneash.	*Seed-Corne.*
Wompiscannémeneash.	*White seed-corne.*

Obs. There be diverse sorts of this Corne and of the colours: yet all of it either boild in milke, or buttered, if the use of it were knowne and received in *England* (it is the opinion of some skillfull in physick) it might save many thousand lives in *England*, occasioned by the binding nature of *English* wheat the *Indian* Corne keeping the body in a constant moderate looseneſſe.

Aukeeteaûmen.	*To plant Corne.*
Quttáunemun.	*To plant Corne.*
Anakáusu.	*A Labourer.*
Anakáusichick.	*Labourers.*
Aukeeteaûmitch.	*Planting time.*
Aukeeteáhettit.	*When they set Corne.*
Nummautaukeeteaûmen.	*I have done planting.*
Anaskhómmin.	*To how or break up.*

Obs. The Women set or plant, weede, and hill, and gather and barne all the corne, and

Fruites

ruites of the field : Yet ſometimes the an himſelfe, (either out of love to his Wife, care for his Children, or being an old an) will help the Woman which (by the ſtome of the Countrey) they are not ound to.

When a field is to be broken up, they have very loving ſociable ſpeedy way to diſpatch : All the neighbours men and Women for-, fifty, a hundred &c, joyne, and come in to lp freely.

With friendly joyning they breake up their lds, build their Forts, hunt the Woods, op and kill fiſh in the Rivers, it being true ith them as in all the World in the Affaires Earth or Heaven : By concord little ings grow great, by diſcord the greateſt me to nothing. *Concordiâ parvæ res creſcunt, diſcordiâ magnæ dilabuntur.*

náskhig-anaſh.	*How, Howes.*
naskhómwock.	*They how.*
naskhommonteâ-min.	*They break for me.*
naskhomwáutow-win.	*A breaking up How.*

The *Indian* Women to this day (notwithſtanding our Howes, doe uſe their naturall lowes of ſhells and Wood.

Monaskúnnemun.	*To weede.*
Monaskunnummaû-towwin.	*A weeding or broad Hew.*
Petaſcúnnemun,	*To hill the Corne:*
Kepenúmmin & Wuttúnnemun.	*To gather Corne;*
Núnnowwa.	*Harveſt time.*
Anoûant.	*At harveſt.*
Wuttúnnemitch-Ewáchim.	*When harveſt is in.*
Paufinnúmmin.	*To dry the corne.*

Which they doe carefully upon heapes and Mats many dayes, before they barne it up covering it up with Mats at night, and opening when the Sun is hot.

Sókenug.	*A heap of corne.*

Obſ. The woman of the family will commonly raiſe two or three heaps of twelve fifteene, or twentie buſhells a heap, which they drie inround broad heaps; and if ſhe have helpe of her children or friends much more

Pockhómmin.	*To beat or thraſh out.*
Npockhómmin.	*I am threſhing.*
Cuppockhómmin?	*Doe you thraſh?*
Wuskokkamuckómeneaſh.	*New ground Corne.*
Nquitawánnanaſh.	*One basket full.*
Munnote,-taſh.	*Basket, Baskets.*

Máúſeck

Máûſeck.	*A great one*
Peewâſick.	*A little one.*
Wuſſaumepewâſick.	*Too little.*
Pokowânnanaſh	*Halfe a basket full.*
Neeſowannanaſh.	*Two baskets full.*
Shóanaſh.	*Three.*
Yowanannaſh.	*Foure, &c.*
Aníttaſh.	*Rotten corne.*
Wawéekanaſh.	*Sweet corne.*
Tawhìtch quitche máuntamen?	*Why doe you ſmell to it?*
Auquínnaſh.	*Barnes.*
Necawnaúquanaſh.	*Old barnes.*

Askútaſquaſh, their Vine aples, which the *Engliſh* from them call *Squaſhes* about the bigneſſe of Apples of ſeverall colours, a ſweet, light wholeſome refreſhing.

Uppakumíneaſh.	*The ſeed of them.*

The Obſervation *generall of the* Fruits *of the Earth.*

God hath not left himſelfe without witin all parts and coaſts of the world; the raines and fruitfull ſeaſons, the Earth, Trees, Plants, &c. filling mans heart with food and gladneſſe, witneſſeth againſt, and condemneth man for his unthankfulneſſe and unfruitfulneſſe towards his Maker.

More particular:

Yeeres thousands since, God gaue command
(as we in Scripture find)
That Earth *and* Trees *&* Plants *should bring*
Forth fruits each in his kind.

The Wildernesse remembers this,
The wild and howling land
Answers the toyling labour of,
The wildest Indians *hand.*

But man forgets his Maker, *who,*
Fram'd him in Righteousnesse.
A paradise in Paradise, now worse
Then Indian *Wildernesse.*

CHAP. XVII.

Of *Beasts, &c.*

PEnashímwock. | *Beasts.*
Netasuog. | *Cattell.*

Obs. This name the *Indians* give to tame Beasts, yea, and Birds also which they keepe tame about their houses:

Muck-

Muckquashim-wock.	*Wolves.*
Moattôqus.	*A blacke Wolfe.*
Tummôck quaûog / Nóoſup / Súmhup. } paûog.	*Beaver, Beavers.*

Obſ. This is a Beaſt of wonder; for cutting and drawing of great pieces of trees with his teeth, with which, and ſticks and earth I have often ſeen, faire ſtreames and rivers damm'd and ſtopt up by them: upon theſe ſtreames thus damm'd up, he builds his houſe with ſtories, wherein he ſits drie in his chambers, or goes into the water at his pleaſure.

Miſhquaſhim.	*A red Fox.*
Péquawus.	*A gray Fax.*

Obſ. The *Indians* ſay they have black Foxes, which they have often ſeene, but never could take any of them: they ſay they are *Manittóoes*, that is, Gods Spirits or Divine powers, as they ſay of every thing which they cannot comprehend.

Aûſup-pannog.	*Racoons, Racoones*
Nkéke, nkéquock.	*Otters, Otters.*
Puſſoûgh.	*The wildcat.*

Ockgutchaun-nog. A wild beaſt of a reddiſh haire about the bigneſſe of a *Pig*, and rooting like a *Pig*; from whence they give this name to all our *Swine*.

Mishánneke-quock.	*Squirrill, quirrils.*
Anéqus anéquussuck.	*A litle coloured Squirril.*
Waûtuckques.	*The Conie.*

Obs. They have a reverend esteeme of this Creature, and conceive there is some Deitie in it.

Attuck, quock.	*Deere.*
Nóonatch noónat-chaug.	*Deere.*
Mooósquin.	*A Fawn.*
Wawwúnnes.	*A young Bucke.*
Kuttómp & Paucot-tâuwaw.	*A great Bucke.*
Aunan-quunèke.	*A Doe.*
Qunnequâwese.	*A little young Doe.*
Naynayoûmewot.	*A Horse.*
Cówsnuck.	*Cowes.*
Góatesuck.	*Goats.*
Hógsuck.	*Swine.*
Pigsuck.	*Swine.*

Obs. This Termination *suck*, is common in their language; and therefore they adde it to our *English* Cattell, not else knowing what names to give them;

Anúm.	*A Dog.*

Yet the varietie of their Dialects and proper speech within thirtie or fortie miles each of other,

other, is very great, as appeares in that word,

Anùm, The *Cowweſet*
Ayím, The *Narriganſet*
Arúm. The *Qunnippiuck*
Alùm. The *Neepmuck*
} Dialect.

So that although ſome pronounce not *L*, nor *R*. yet it is the moſt proper Dialect of other places, contrary to many reports.

Enewáſhim.	*A Male.*
Squáſhim.	*A Female.*
Mooſ-ſóog.	*The great Oxe, or rather a red Deere.*
Askùg.	*A Snake.*
Móaskug.	*Black Snake.*
Séſek.	*Rattle Snake.*
Natúppwock.	*They feed.*
Téaqua natuphéttit?	*What ſhall they eat?*
Natuphétti tch yo ſanáukamick.	*Let them feed on this ground.*

The generall Obſervation *of the Beaſts.*

The Wilderneſſe is a cleere reſemblance of the world, where greedie and furious men perſecute and devoure the harmleſſe and innocent as the wilde beaſts purſue and devoure the Hinds and Roes.

More

More particular.

1. *The* Indians, *Wolves, yea, Dogs and Swine,*
I have knowne the Deere devoure,
Gods children are ſweet prey to all;
But yet the end proves ſowre.
2 *For though Gods children loſe their lives,*
They ſhall not looſe an haire;
But ſhall ariſe, and judge all theſe,
That now their Judges are.
3 New-England's *wilde beaſts are not fierce,*
As other wild beaſts are:
Some men are not ſo fierce, and yet
From mildneſſe are they farre.

Chap. XVIII.

Of *the* Sea.

VVEchêkum } *The Sea.*
Kítthan. }
Paumpáguſsit. *The Sea-God,* or that name which they give that Deitie or God-head which they conceive to be in the Sea.

Obſ. *Miſhoòn* an *Indian* Boat, or Canow made of a Pine or Oake, or Cheſnut-tree: I have ſeene a Native goe into the woods with his hatchet, carrying onely a Basket of Corne with

with him, & ſtones to ſtrike fire when he had feld his tree (being a *cheſnut*) he made him a little Houſe or ſhed of the bark of it, he puts fire and followes the burning of it with fire, in the midſt in many places: his corne he boyles and hath the Brook by him, and ſometimes angles for a little fiſh: but ſo hee continues burning and hewing untill he hath within ten or twelve dayes (lying there at his worke alone) finiſhed, and (getting hands,) launched his Boate; with which afterward hee ventures out to fiſh in the Ocean.

Miſhoonémeſe. | *A little Canow.*

Some of them will not well carry above three or foure: but ſome of them twenty, thirty, forty men.

Wunnauanoûnuck. | *A Shallop.*
Wunnauanounuck-queſe. | *A Skiffe.*

Obſ. Although themſelves have neither, yet they give them ſuch names, which in their Language ſignifieth carrying Veſſells.

Kitônuck. | *A Ship.*
Kitónuckqueſe. | *A little ſhip.*
Miſhittouwand. | *A great Canow.*
Peewâſu. | *A little one.*
Paugautemiſſaûnd. | *An Oake Canow.*

Kowwow-

Kowawwaûnd.	A pine Canow.
Wompmiſſaûnd.	A cheſnut Canow.
Ogwhân.	A boat adrift.
Wuskon-tógwhan.	It will goe a drift.
Cuttunnaminnea.	Help me to launch.
Cuttunnummútta.	Let us launch.
Cuttunnamoke.	Launch.
Cuttannummous.	I will help you.
Wútkunck.	A paddle or Oare.
Namacóuhe cómi-hoon.	Lend me your Boate.
Paûtousnenótchunck	Bring hither my paddle.
Comiſhoónhom?	Goe you by water?
Chémoſh-chémeck.	Paddle or row.
Maumínikiſh & Maumanetepweeas.	Pull up, or row luſtily.
Sepâkchig.	A Sayle.
Sepagehommaûta.	Let us ſaile.
Wunnâgehan.	We have a faire wind.

Obſ. Their owne reaſon hath taught them to pull of a Coat or two and ſet it up on a ſmall pole, with which they will ſaile before a wind ten, or twenty mile, &c.

Wauaúpumiſh.	Hoyſe up.
Wuttáutniſh.	Pull to you.
Nókaniſh.	Take it downe.
Pakéteniſh.	Let goe or let ſlie.
Nikkoſhkowwaûmen	We ſhall be drown'd.

Nquawup.

Nquawu pshâwmen.	*We overset.*
Wussaûme pechepaûsha.	*The Sea comes in too fast upon us.*
Maumaneeteántass.	*Be of good courage.*

Obs. It is wonderfull to see how they will venture in those Canoes, and how (being oft overset as I have my selfe been with them) they will swim a mile, yea two or more safe to Land: I having been necessitated to passe waters diverse times with them, it hath pleased God to make them many times the instruments of my preservation: and when sometimes in great danger I have questioned safety, they have said to me: Feare not, if we be overset I will carry you safe to Land.

Paupaûtuckquash.	*Hold water.*
Kínnequass.	*Steere.*
Tiáckomme kínniquass.	*Steere right.*
Kunnósnep.	*A Killick, or Anchor.*
Chowwophómmin.	*To cast over-board.*
Chouwóphash.	*Cast over-board.*
Touwopskhómmke.	*Cast anchor.*
Mishitt-shin.	*It is a storme.*
Awêpesha.	*It caulmes.*
Awêpu.	*A calme.*
Nanoûwashin.	*A great caulme.*
Tamóccon.	*Cloud.*

Kowawwaûnd.	A pine Canow.
Wompmiſſaûnd.	A cheſnut Canow.
Ogwhân.	A boat adriſt.
Wuskón-tógwhan.	It will goe a drift.
Cuttunnamiinnea.	Help me to launch.
Cuttunnummútta.	Let us launch.
Cuttunnamoke.	Launch.
Cuttannummous.	I will help you.
Wútkunck.	A paddle or Oare.
Namacóuhe cómi-shoon.	Lend me your Boate.
Paûtousnenótehunck	Bring hither my paddle.
Comiſhoónhom?	Goe you by water?
Chémoſh-chémeck.	Paddle or row.
Mauminikiſh & Maumanetepweéas.	Pull up, or row luſtily.
Sepâkehig.	A Sayle.
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Chouwóphash.	*Cast over-board.*
Touwopskhómmke.	*Cast anchor.*
Mishitt-shin.	*It is a storme.*
Awêpesha.	*It caulmes.*
Awêpu.	*A calme.*
Nanoûwashin.	*A great caulme.*
Tamóccon.	*Floud.*

Nanaſhowetamóccon	*Halfe Flood.*
Keeſaqúſhin.	*High water.*
Taumacoks.	*Vpon the Flood.*
Miſhittommóckon.	*A great Flood.*
Maũchetan & skât.	*Ebb.*
Mittâeskat.	*A low Ebb.*
Awânick Paũdhuck?	*Who comes there?*

Obſ. I have knowne thirty or forty of their Canowes fill'd with men, and neere as many more of their enemies in a Sea-fight.

Caupaũſhes.	*Goe aſhoare.*
Caupauſhâuta.	*Let us goe aſhoare.*
Wuſsehepoſh.	*Heave out the water.*
Asképuniſh.	*Make faſt the Boat.*
Kſpúnſh & Kſpúnemoke.	*Tie it faſt.*
Maumínikiſh.	*Tie it hard.*
NeeneCuthómwock.	*Now they goe off.*
Kekuthomwuſhánnick.	*They are gone already.*

Generall Obſervations *of the* Sea.

How unſearchable are the depth of the Wiſedome and Power of God in ſeparating from *Europe*, *Aſia* and *Africa* ſuch a mightie vaſt continent as *America* is? and that for ſo many

many ages? as also, by such a Westerne Ocean of about three thousand of *English* miles breadth in passage over?

More particular:

They see Gods wonders that are call'd
Through dreadfull Seas to passe,
Intearing winds and roaring seas,
And calmes as smooth as glasse.
I have in Europes *ships, oft been*
In King of terrours hand;
When all have cri'd, Now, now we sinck,
Yet God brought safe to land.
Alone 'mongst Indians *in Canoes,*
Sometime o're-turn'd, I have been
Halfe inch from death, in Ocean deepe,
Gods wonders I have seene.

CHAP. XIX.

Of *Fish* and *Fishing*.

NAmaùs,-suck.
Pauganaùt, tamwock.

Fish, Fishes.
Cod, Which is the first that comes a little before the Spring.

Qunna-

Quinnamâug-suck. | *Lampries.* The first that come in the Spring into the fresh Rivers.

Aumsûog, & Munnawhatteaûg. | *A Fish somewhat like a Herring.*

Missúckeke-kéquock. | *Basse.* The *Indians* (and the *English* too) make a daintie dish of the *Uppaquontup*, or head of this Fish; and well they may, the braines and fat of it being very much, and sweet as marrow.

Kaúposh-shaûog. | *Sturgeon.*

Obs. Divers part of the Countrey abound with this Fish; yet the Natives for the goodnesse and greatnesse of it, much prize it, and will neither furnish the *English* with so many, nor so cheape, that any great trade is like to be made of it, untill the *English* themselves are fit to follow the fishing.

The Natives venture one or two in a Canow, and with an harping Iron, or such like Instrument sticke this fish, and so hale it into their Canow; sometimes they take them by their nets, which they make strong of Hemp.

Ashop. | *Their Nets.* Which they will set thwart some little River or Cove wherein they kil Basse (at the fall of the water) with their arrows, or sharp sticks, especially if headed with Iron, gotten from the *English*, &c.

Aucup.

Aucùp.	*A little Cove or Creeke.*
Aucppâweſe.	*A very little one.*
Wawwhunnekeſuog.	*Mackrell.*
Miſhquammaûquock.	*Red fish, Salmon.*
Oiacontuck.	*A fat sweet fish,* something like a *Haddock.*
Miſhcùp-paûog, Sequanamauquock.	*Breame.*

Obſ. Of this fish there is abundance which the Natives drie in the Sunne and ſmoake; and ſome *English* begin to ſalt, both wayes they keepe all the yeere; and it is hoped it may be as well accepted as Cod at a Market, and better, if once knowne.

Taut-aûog.	*Sheeps-heads.*
Neeſhaûog, Saſſammaûquock, Nquittéconnaûog.	*Eeles.*
Tatackommmâûog.	*Porpuſes.*
Pótop-paûog.	*Whales:* Which in ſome places are often caſt up; I have ſeene ſome of them, but not above ſixtie foot long: The *Natives* cut them out in ſeverall parcells, and give and ſend farre and neere for an acceptable preſent, or diſh.
Miſeêſu.	*The whole.*
Poquêſu.	*The halfe.*
Waskèke.	*The Whalebone.*

Wuſsúckqun.	*A taile.*
Aumaũog.	*They are fishing.*
Ntaûmen.	*I am fishing.*
Kuttaûmen?	*Doe you fish?*
Nnattuckqunnũwem.	*I goe a fishing.*
Aumáchick, Natuckqunnuwâchick.	*Fishes.*
Aumaûi.	*He is gone to fish.*
Awácenick kukkattineanaûmen?	*What doe you fish for?*
Aſhaũnt-teaũg.	*Lobsters.*
Opponenaũhock.	*Oysters.*
Sickiſſuog.	*Clams.*

Obſ. This is a ſweet kind of ſhelfiſh, which all *Indians* generally over the Countrey, Winter and Summer delight in; and at low water the women dig for them: this fiſh, and the naturall liquor of it, they boile, and it makes their broth and their *Naſaũmp* (which is a kind of thickned broth) and their bread ſeaſonable and ſavory, in ſtead of Salt: and ſo that the *English* Swine dig and root theſe Clams whereſoever they come, and watch the low water (as the *Indian* women do) therefore of all the *English* Cattell, the Swine (alſo becauſe of their filthy diſpoſition) are moſt

most hatefull to all Natives, and they call them filthy cut throats, &c.

équnnock,	*A Horse-fish.*
oquaûhock,	

Obs. This the English call Hens, a little thick shel-fish, which the Indians wade deepe and dive for, and after they have eaten the meat there (in those which are good) they breake out of the shell, about halfe an inch of a blacke part of it, of which they make their *Suckaûhock*, or black money, which is to them pretious.

eteaûhock.	*The Periwinckle.* Of which they make their *Wómpam*, or white money, of halfe the value of their *Suckáwhock*, or blacke money, of which more in the Chapter of their Coyne.

ummenakiss,	
ummenakíssamen	*Have you taken store?*
ummuchickinnea-mâwmen?	
ummenakiss.	*I have taken store.*
ummuchikinea-mâwmen.	*I have killed many.*
achage.	*I have caught none.*
manep.	*A fishing-line.*
manapeash.	*Lines.*

The Natives take exceeding great paine in their fishing, especially in watching their seasons by night; so that frequently they lay their naked bodies many a cold night on the cold shoare about a fire of two or three sticks: and oft in the night search their Nets; and sometimes goe in and stay longer in froze water.

Hoquaùn aûnash.	*Hooke, hookes.*
Peewâsicks.	*Little hookes.*
Maúmacocks.	*Great hookes.*
Nponamouôog.	*I set nets for them.*
Npunnouwaûmen.	*I goe to search my nets.*
Mihtúck quashep.	*An Eele-pot.*
Kunnagqunneuteg.	*A greater sort.*
Onawangónnakaun.	*A baite.*
Yo onawangónnatees	*Baite with this.*
Moamitteaûg.	*A little sort of fish,* halfe as big as Sprats, plentifull in Winter.
Paponaumsûog.	*A winter fish,* which comes up in the brookes and rivulets; some call them Froft fish, from their comming up from the Sea into fresh Brookes, in times of froft and snow.
Qunôsuog.	*A fresh fish*; which the *Indians* break the Ice in fresh ponds, when they take also many other sorts: for, to my knowledge the Country yeelds many sorts of other fish, which I mention not.

T

The generall Observation *of Fish.*

How many thousands of Millions of those under water, sea-Inhabitants, in all Coasts of the world, preach to the sonnes of men on shore, to adore their glorious Maker, by presenting themselves to Him as themselves (in a manner) present their lives from the wild Ocean, to the very doores of men, their fellow creatures in *New England.*

More Particular.

what Habacuck *once spake, mine eyes*
Have often seene most true,
The greater fishes devoure the lesse,
And cruelly pursue.

Forcing them though Coves and Creekes,
To leape on driest sand,
To gaspe on earthie element, or die
By wildest Indians *hand.*

Christs little ones must hunted be
Devour'd; yet rise as Hee.
And eate up those which now a while
Their fierce devourers be.

CHAP. XX.

Of *their nakednesse* and *clothing*.

PAuskesu.	*Naked.*
Pauskesitchick	*Naked men and women.*
Nippóskiss.	*I am naked.*

They have a two-fold nakednesse:

First ordinary and constant, when although they have a Beasts skin, or an English mantle on, yet that covers ordinarily but their hinder parts and all the forepart from top to toe, (excep their secret parts, covered with a little Apron, after the patterne of their and our first Parents) I say all else open and naked.

Their male children goe starke naked, and have no Apron until they come to ten or twelve yeeres of age; their Female they, in a modest blush cover with a little Apron of an hand breadth from their very birth.

Their second nakednesse is when their men often abroad and both men and women within doores, leave off their beasts skin, or English cloth, and so (excepting their little Apron) are wholly naked; yet but few of the women but will keepe their skin or cloth (though loose)

loose) or neare to them ready to gather it up about them.

Custome hath used their minds and bodies to it, and in such a freedom from any wantonnesse, that I have never seen that wantonnesse amongst them as, (with griefe) I have heard of in *Europe*.

Nippóskenitch.	*I am rob'd of my coat.*
Nippóskenick ewò.	*He takes away my Coat.*
Acòh.	*Their Deere skin.*
Tummóckquashunck.	*A Beavers coat.*
Nkéquashunck.	*An Otters coat.*
Mohéwonck.	*A Rakoone-skin coat.*
Natóquashunck.	*A Wolues-skin coat.*
Mishannéquashunck.	*A Squirrill-skin coat.*
Neyhommaûashunck	A *Coat or Mantle*, curiously made of the fairest feathers of their *Neyhemmaûog*, or Turkies, which commonly their old men make; and is with them as Velvet with us.
Maûnek: nquittiashí-agat.	*An English Coat or Mantell.*
Cáudnish.	*Put off.*
Ocquash.	*Put on.*
Neesashíagat.	*Two coats.*
Shwíshiagat.	*Three coats.*
Piuckquashíagat.	*Ten coats, &c.*

Obs. Within their skin or coat they creepe

contentedly, by day or night, in house, or in the woods, and sleep soundly counting it a felicitie, (as indeed an earthly one it is; *Intra pellem suam quemque tenere sanum*, That every man be content with his skin.

Squáus aúhaqut.	*a Womans Mantle.*
Muckíis auhaqut.	*A childs Mantle.*
Pétacaus.	*an English Waistcoat.*
Petacawsunnèse.	*a little waistcoat.*
Aũtah & aútawhun.	*Their apron.*
Caukóanash.	*Stockins.*
Nquittetiagáttash.	*a paire of stockins.*
Mocúsinais, & Mockusínchais.	*Shooes.*

Obs. Both these, Shoes and Stockins they make of their Deere skin worne out, which yet being excellently tann'd by them is excellent for to travell in wet and snow; for it is so well tempered with oyle that the water cleane wrings out; and being hang'd up in their chimney, they presently drie without hurt as my selfe hath often proved.

Noonacóminash.	*Too little.*
Taubacóminash.	*Big enough.*
Saunketippo, *or*, Ashcnaquo.	*a Hat* or *Cap.*
Moôse.	*The skin of a great Beast* as big as an Ox, some call it a red Deere.

Wussuck-

Wussuckhósu. } *Painted.*

They also commonly paint these *Moose* and Deere-skins for their Summer wearing, with varietie of formes and colours.

Petouwâtsinug. } *Their Tobacco-bag,* which hangs at their necke, or sticks at their girdle, which is to them in stead of an English pocket.

Obs. Our English clothes are so strange unto them, and their bodies inured so to indure the weather, that when (upon gift &c.) some of them have had *English* cloathes, yet in a showre of raine, I have seen them rather expose their skins to the wet then their cloaths, and therefore pull them off, and keep them drie.

Obs. While they are amongst the *English* they keep on the *English* apparell, but pull of all, as soone as they come againe into their owne Houses, and Company.

Generall Observations *of their Garments.*

How deep are the purposes and Councells, of God? what should bee the reason of this mighty difference of One mans children that all the Sonnes of men onthis side the way (in *Europe*, *Asia* and *Africa*) should have such plenteous clothing for Body, for Soule! and the rest of *Adams* sonnes and Daughters on the

the other side, or *America* (some thinke as big as the other three,) should neither have nor desire clothing for their naked Soules, or Bodies.

More particular:

O what a Tyrant's Custome long,
How doe men make a tush,
At what's in use, though ne're so fowle:
Without once shame or blush?

Many thousand proper Men and Women,
I have seen met in one place:
Almost all naked, yet not one,
Thought want of clothes disgrace.

If nell was naked, wearing clouthes! } Exod. 32.
The best clad English-man *Not cloth'd with Christ, more naked is:*
Then naked Indian.

Chap. XXI.

Of Religion, the soule, &c.

Manit-manittówock. | *God, Gods.*

Obs.

Obs. He that questions whether God made the World, the *Indians* will teach him. I must acknowledge I have received in my converse with them many Confirmations of those two great points, *Heb.* 11. 6. *viz.*

1. That God is.
2. That hee is a rewarder of all them that diligently seek him.

They will generally confesse that God made all: but then in speciall, although they deny not that *English-mens* God made *English* Men, and the Heavens and Earth there! yet their Gods made them and the Heaven, and Earth where they dwell.

Nummusquaumamuckqun manit. | *God is angry with me?*

Obs. I have heard a poore *Indian* lamenting the losse of a child at break of day, call up his Wife and children, and all about him to Lamentation, and with abundance of teares cry out! O God thou hast taken away my child! thou art angry with me: O turne thine anger from me, and spare the rest of my children.

If they receive any good in hunting, fishing, Harvest &c. they acknowledge God in it.

Yea, if it be but an ordinary accident, a fall, &c. they will say God was angry and did it.

mus-

musquánnum manit God is angry. But herein is their Miſery.

Firſt they branch their God-head into many Gods.

Secondly, attribute it to Creatures.

Firſt, many Gods: they have given me the Names of thirty ſeven which I have, all which in their ſolemne Worſhips they invocate: as

Kautántowwit the great *South-Weſt* God, to whoſe Houſe all ſoules goe, and from whom came their Corne Beanes, as they ſay

Wompanànd.	*The Eaſterne God.*
Chekeſuwànd.	*The Weſterne God.*
Wunnanaméanit.	*The Northerne God.*
Sowwanànd.	*The Southerne God.*
Wetuómanit.	*The houſe God.*

Even as the Papiſts have their He and She Saint Protectors as St. *George*, St. *Patrick*, St. *Denis*, Virgin *Mary*, &c.

Squáuanit.	*The Womans God.*
Muckquachuck-quand.	*The Childrens God.*

Obſ. I was once with a *Native* dying of a wound, given him by ſome murtherous *English* (who rob'd him and run him through with a Rapier, from whom in the heat of his wound, he at preſent eſcaped from them, but dyi

dying of his wound, they ſuffered Death at new *Plymouth*, in *New-England*, this *Native* dying call'd much upon *Muckquashuckquànd*, which of other *Natives* I underſtood (as they believed) had appeared to the dying young man, many yeares before, and bid him when ever he was in diſtreſſe call upon him.

Secondly, as they have many of theſe fained Deities: ſo worſhip they the Creatures in whom they conceive doth reſt ſome Deitie:

Keeſuckquànd.	*The Sun God.*
Nanepaushat.	*The Moone God.*
Paumpagussit.	*The Sea.*
Yotaanit.	*The Fire God,*

Suppoſing that Deities be in theſe, &c.

When I have argued with them about their Fire-God: can it ſay they be, but this fire muſt be a God, or Divine power, that out of a ſtone will ariſe in a Sparke, and when a poore naked *Indian* is ready to ſtarve with cold in the Houſe, and eſpecially in the Woods, often ſaves his life, doth dreſſe all our Food for us, and if it be angry will burne the Houſe about us, yea if a ſpark fall into the drie wood, burnes up the Country, (though this burning of the Wood to them they count a benefit,

Benefit both for destroying of vermin, and keeping downe the Woods and thickets.)

Præsentem narrat quælibet herba Deum:
Every little Grasse doth tell,
The sons of Men, there God doth dwell.

Besides there is a generall Custome amongst them, at the apprehension of any Excellency in Men, Women, Birds, Beasts, Fish, &c. to cry out *Manitóo*, that is, it is a God, as thus if they see one man excell others in Wisdome, Valour, strength, Activity &c. they cry out *Manittoo* A God: and therefore when they talke amongst themselves of the *English* ships, and great buildings, of the plowing of their Fields, and especially of Bookes and Letters, they will end thus: *Manittôwock* They are Gods: *Cummanittôo*, you are a God, &c A strong Conviction naturall, in the soule of man, that God is; filling all things, and places, and that all Excellencies dwell in God, and proceed from him, and that they only are blessed who have that Jehovah their portion.

Nickómmo. | *A Feast or Dance.*

Of this Feast they have publike, and private and that of two sorts.

First in sickneſſe, or Drouth, or Warre, or Famine. Secondly,

Secondly, After Harveſt, after hunting, when they enjoy a caulme of Peace, Health, Plenty, Proſperity, then *Nickómmo* a Feaſt, eſpecially in Winter, for then (as the Turke ſaith of the Chriſtian, rather the Antichriſtian,) they run mad once a yeare) in their kind of Chriſtmas feaſting.

Powwâw.	*A Prieſt.*
Powwaûog.	*Prieſts.*

Obſ. Theſe doe begin and order their ſervice, and Invocation of their Gods, and all the people follow, and joyne interchangeably in a laborious bodily ſervice, unto ſweating, eſpecially of the Prieſt, who ſpends himſelfe in ſtrange Antick Geſtures, and Actions even unto fainting.

In ſickneſſe the Prieſt comes cloſe to the ſick perſon, and performes many ſtrange Actions about him, and threaten and conjures out the ſickneſſe. They conceive that there are many Gods or divine Powers within the body of a man: In his pulſe, his heart, his Lungs, &c.

I confeſſe to have moſt of theſe their cuſtomes by their owne Relation, for after once being in their Houſes and beholding what their Worſhip was, I durſt never bee an eye witneſſe, Spectatour, or looker on, leaſt I

ſhould

ſhould have been partaker of Sathans Inventions and Worſhips, contrary to *Epheſ.* 5. 14.

Nanouwétea.	*An over-Seer and Orderer of their Worſhip.*
Neen nanowwúnnemun.	*I will order or overſee.*

They have an exact forme of King, Prieſt, and Prophet, as was in Iſrael typicall of old in that holy Land of *Canaan*, and as the Lord *Ieſus* ordained in his ſpirituall Land of *Canaan* his Church throughout the whole World: their Kings or Governours called *Sachimaũog*, Kings, and *Atauskowaũg* Rulers doe govern: Their Prieſts, performe and manage their Worſhip: Their wiſe men and old men of which number the Prieſts are alſo,) whom they call *Taapowaũog* they make ſolemne ſpeeches and Orations, or Lectures to them, concerning Religion, Peace, or Warre and all things.

Nowemaúſitteem. | *I give away at the Worſhip.*

He or ſhe that makes this *Nickómmo* Feaſt or Dance beſides the Feaſting of ſomet mes twenty, fifty, an hundreth, yea I have ſeene neere a thouſand perſons at one of theſe Feaſts) they give I ſay a great quantity of money, and all ſort of their goods (according to and ſometimes beyond their Eſtate)

In

in ſeverall ſmall parcells of goods, or money, to the value of eighteen pence, two Shillings, or thereabouts to one perſon: and that perſon that receives this Gift, upon the receiving of it goes out, and hollowes thrice for the health and proſperity of the Party that gave it, the Mr. or Miſtris of the Feaſt.

Nowemacaūnaſh.	*Ile give theſe things.*
Nitteaūguaſh.	*My money.*
Nummaumachiu-waſh.	*My goods.*

Obſ. By this Feaſting and Gifts, the Divell drives on their worſhips pleaſantly (as he doth all falſe worſhips, by ſuch plauſible Earthly Arguments of uniformities, univerſalities, Antiquities, Immunities, Dignities, Rewards, unto ſubmitters; and the contrary to Refuſers) ſo that they run farre and neere and aske

Awaun. Nákommit?	*Who makes a Feaſt?*
Nkekinneawaûmen.	*I goe to the Feaſt.*
Kekineawaūi.	*He is gone to the Feaſt.*

They have a modeſt Religious perſwaſion not to diſturb any man, either themſelves *Engliſh*, *Dutch*, or any in their Conſcience, and worſhip, and therefore ſay:

Aquiewopwaūwaſh.	*Peace, hold your peace.*
Aquiewopwaūwock.	

Peeyaũntam.	*He is at Prayer.*
Peeyaúntamwock.	*They are praying.*
Cowwéwonck.	*The Soule,*

Derived from *Cowwene* to sleep, because sa they, it workes and operates when the bod sleepes. *Michachunck* the soule, in a highe notion, which is of affinity, with a word sig nifying a looking glasse, or cleere resem blance, so that it hath its name from a cleer fight or discerning, which indeed seemes ve ry well to suit with the nature of it.

Wuhóck	*The Body.*
Nohòck : cohòck.	*My body, your body.*
Awaunkeesitteoũwi-cohòck :	*Who made you?*
Tunna-awwa commitchichunck-kitonckquèan?	*Whether goes your soul when you die?*
An. Sowánakit-aũwaw.	*It goes to the South-West.*

Obs. They beleive that the soules of Me and Women goe to the Sou-west, their grea and good men and Women to *Cautà-touwi* his House, where they have hopes (as th Turkes have of carnall Joyes): Murtherer thieves and Lyers, their Soules (say they wander restlesse abroad.

Now because this Bock (by Gods good pro vidence)

vidence) may come into the hand of many fearing God, who may also have many an opportunity of occasionall discourse with some of these their wild brethren and Sisters, and may speake a word for their and our glorious Maker, which may also prove some preparatory Mercy to their Soules: I shall propose some proper expressions, concerning the Creation of the World, and mans Estate, and in particular theirs also, which from my selfe many hundreths of times, great numbers of them have heard with great delight, and great convictions: which who knowes (in Gods holy season) may rise to the exalting of the Lord Jesus Christ in their conversion, and salvation?

Kétop Kunnatótemous.	*Friend, I will aske you a Question.*
Natótema:	*Speake on:*
Tocketunnántum?	*What thinke you?*
Kwaun Keesiteoûwin Kéesuck?	*Who made the Heavens?*
Kuke Wechêkom?	*The Earth, the Sea?*
Kittauke.	*The World.*

Some will answer *Tattá* I cannot tell, some will answer *Manittôwock* the Gods.

Kasuóg Manittowock.	*How many Gods bee there?*

Maunaûog Miſhaúnawock.	*Many, great many.*
Nétop machàge.	*Friend, not ſo.*
Paûſuck naûnt manìt.	*There is onely one God.*
Cuppiſsittone.	*You are miſtaken.*
Cowauwaûnemun.	*You are out of the way.*

A phraſe which much pleaſeth them, being proper for their wandring in the woods, and ſimilitudes greatly pleaſe them.

Kukkakótemous, wâchit-quâſhouwe.	*I will tell you, preſently*
Kuttaunchemókous.	*I will tell you newes.*
Paûſuck naûnt manit kéeſittin keeſuck,&c	*One onely God made th Heavens, &c.*
Napannetaſhèmittan naugecautûmmonab nſhque.	*Five thouſand yeers ag and upwards.*
Naûgom naûnt wukkeſittínnes wâme teâguñ.	*He alone made allthing*
Wuche mateâg.	*Out of nothing.*
Quttataſhuchuckqúnnacauſ-keeſitínnes wâme.	*In ſix dayes he made things.*
Nquittáqúnne.	*The firſt day Hee ma*
Wuckéeſitin wequâi.	*the Light.*
Néeſqunne.	*The ſecond day Hee*
Wuckéeſitin Keéſuck.	*made the Firmament*

Shúck

Shúckqunne wuckéesitin Aũke kà wechêkom.
The third day hee made the Earth and Sea.

Yóqunne wuckkéesitin Nippaũus kà Nanepaũshat.
The fourth day he made the Sun and the Moon.

Neenash-mamockíuwash wêquanantíganash.
Two great Lights.

Kà wâme anóckſuck.
And all the Starres.

Napannetashúckqunne Wuckéesittin puſſuckſeéſuck wâme.
The fifth day hee made all the Fowle.

Keeſuckquíuke.
In the Ayre, or Heavens.

Ka wâme namaũſuck.
And all the Fiſh in the Sea.

Wechekommíuke.

Quttatashúkqunne wuckkeésittin penashímwock wamè.
The ſixth day hee made all the Beaſts of the Field.

Wuttàke wuchè wuckeesittin pauſuck Enìn, *or*, Eneſkéetomp.
Laſt of all he made one Man

Wuche miſhquòck.
Of red Earth,

Ka weſuonckgonnakaũnes Adam, túppautea miſhquòck.
And call'd him Adam, or red Earth.

Wuttàke wuchè,	*Then afterward, while*
Câwit miſhquock.	*Adam, or red Earth*
	ſlept,
Wuckaudnúnimenes	*God tooke a rib from*
manit peetaûgon	*Adam, or red Earth.*
'wuche Adam.	
Kà wuchè peteaûgon.	*And of that rib he made*
Wukkeeſitinnes paû-	*One woman,*
ſuck ſquàw.	
Kà pawtouwúnnes	*And brought her to*
Adâmuck.	*Adam.*
Nawônt Adam wut-	*When Adam ſaw her, he*
tûnnawaun nuppe-	*ſaid, This is my bone.*
teâgon ewò.	
Enadataſhúckqunne,	*The ſeventh day he*
aquêi,	*reſted,*
Nagaû wuchè quttà-	*And therefore Engliſh-*
taſhúckqune ana-	*men worke ſixdayes.*
caûſuock Engliſh-	
mánuck.	
Enadataſhuckqun-	*On the ſeventh day they*
nóckat taubataûm-	*praiſe God.*
wock.	

Obſ. At this Relation they are much ſatisfied, with a reaſon why (as they obſerve) the *Engliſh* and *Dutch*, &c. labour ſix dayes, and reſt and worſhip the ſeventh.

Beſides, they will ſay, Wee never heard of this

this before: and then will relate how they have it from their Fathers, that *Kautántowwit* made one man and woman of a ſtone, which diſliking, he broke them in pieces, and made another man and woman of a Tree, which were the Fountaines of all mankind.

They apprehending a vaſt difference of Knowledge betweene the *Engliſh* and themſelves, are very obſervant of the *Engliſh* lives: I have heard them ſay to an Engliſhman (who being hindred, broke a promiſe to them) You know God, Will you lie Engliſhman?

Nétop kíhkita.	*Hearken to mee.*
Engliſhmánnuck,	*Engliſh-men.*
Dutchmánnuck, kéenouwin kà wamè mittaukêuk-kitonck quéhettit.	*Dutch men, and you and all the world, when they die.*
Mattùx ſwowánna kit aûog,	*Their ſhules goe not to the Southweſt.*
Michichónckquock.	
Wàme, ewò páwſuck	*All that know that one*
Manìt wawóntakick.	*God.*
Ewò manìt waumaû ſachick kà uckquſhanchick.	*That love and feare Him.*
Kéeſaqut aûog.	*They goe up to Heaven.*

Michéme weeteantámwock.	*They ever live in joy.*
Naûgom manìt wêkick.	*In Gods owne Houſe.*
Ewo manìt mat waunóntakick.	*They that know not this God.*
Matwaumaûſachick.	*That love.*
Mat ewò uckquſhânchick.	*And feare him not.*
Kamóotakick.	*Thieves.*
Pupannouwâchick.	*Lyers.*
Nochiſquauónchick.	*Vncleane perſons.*
Nanompaniſſichick.	*Idle perſons.*
Kemineiachiek.	*Murtherers.*
Mammaúſachick.	*Adulterers.*
Naniſquégachick.	*Oppreſſors or fierce.*
Wame naûmakiaûog.	*They goe to Hell or the Deepe.*
Micheme maûog.	*They ſhall ever lament.*
Awaun kukkakotemógwunnes?	*Who told you ſo?*
Manittóo wúſſuckwheke.	*Gods Booke or Writing.*

Obſ. After I had (as farre as my language would reach) diſcourſed (upon a time) before the chiefe *Sachim* or *Prince* of the Country, with his *Archprieſts*, and many other in a full Aſſembly; and being night, wearied with travell;

travell and diſcourſe, I lay downe to reſt; and before I ſlept, I heard this paſſage:

A *Qunnihticut* Indian (who had heard our diſcourſe) told the *Sachim Miantunnõmu*, that ſoules went up to Heaven, or downe to Hell; For, ſaith he, Our fathers have told us, that our ſoules goe to the *Southweſt*.

The *Sachim* anſwered, But how doe you know your ſelfe, that your ſoules goe to the *Southweſt*; did you ever ſee a ſoule goe thither?

The Natiue replyed; when did he (naming my ſelfe) ſee a ſoule goe to Heaven or Hell?

The *Sachim* againe replied: He hath books and writings, and one which God himſelfe made, concerning mens ſoules, and therefore may well know more then wee that have none, but take all upon truſt from our forefathers.

The ſaid *Sachim*, and the chiefe of his people, diſcourſed by themſelves, of keeping the Engliſhmans day of worſhip, which I could eaſily have brought the Countrey to, but that I was perſwaded, and am, that Gods way is firſt to turne a ſoule from it's Idolls, both of heart, worſhip, and converſation, before it is capable of worſhip, to the true and living God, according to 1 *Theſ.* 1. 9. You turned

to

to God from Idolls to ſerve or worſhip the living and true God. As alſo, that the two firſt Principles and Foundations of true Religion or Worſhip of the true God in Chriſt, are Repentance from dead workes, and Faith towards God, before the Doctrine of Baptiſme or waſhing and the laying on of hands, which containe the Ordinances and Practiſes of worſhip; the want of which, I conceive, is the bane of millions of ſoules in England, and all other Nations profeſsing to be Chriſtian Nations who are brought by publique authority to Baptiſme and fellowſhip with God in Ordinances of worſhip, before the ſaving worke of Repentance, and a true turning to God, *Heb.* 6. 2.

Nétop, kitonckquêan kunnúppamin michéme.	*Friend, when you die you periſh everlaſtingly.*
Michéme cuppauquaneimmin.	*You are everlaſtingly undone.*
Cummuſquauna múckqun manit.	*God is angry with you.*
Cuppauquanúckqun	*He will deſtroy you.*
Wuchè cummanittówockmanâuog.	*For your many Gods.*

Wâme

Wâme pitch chíckau-ta mittauke. | *The whole world ſhall ere long be burnt.*

Obſ. Upon the relating that God hath once deſtroyed the world by water; and that He will viſit it the ſecond time with conſuming fire: I have been asked this profitable queſtion of ſome of them, What then will b come of us? Where then ſhall we be?

Manìt ánawat, Cuppittakúnnamun wèpe wâme. | *God commandth, That all men now repent.*

The generall Obſervation *of* Religion, *&c.*

The wandring Generations of *Adams* loſt poſteritie, having loſt the true and living God their Maker, have created out of the nothing of their owne inventions many falſe and fained Gods and Creators.

More particular:

Two ſorts of men ſhall naked ſtand.
Before the burning ire 2 Theſ. 1. 8.
Of him that ſhortly ſhall appeare,
In dreadfull flaming fire.
Firſt, millions know not God, nor for
His *knowledge, care to ſeeke:*

Millions

Millions have knowledge ſtore, but in
Obedience are not meeke.
If woe to Indians, *where ſhall* Turk,
where ſhall appeare the Iew?
O, where ſhall ſtand the Chriſtian falſe?
O bleſſed then the True.

CHAP. XXII.

Of *their Government* and *Iuſtice.*

Sâchim -maûog. | *King, Kings.*
Sachimaûonck, | *A Kingdome* or *Monarchie.*

Obſ. Their Government is Monarchicall yet at preſent the chiefeſt government in the Counrey is divided betweene a younger *Sachim*, Miantunnômu, and an elder *Sachim* Caunoúnicus, of about foureſcore yeeres old this young mans Uncle; and their agreement in the Government is remarkable:

The old *Sachim* will not be offended at what the young *Sachim* doth; and the young *Sachim* will not doe what hee conceives will diſpleaſe his Uncle.

Saunèks

Saunks.	*The Queen, or Sachims Wife.*
Sauncksquûeog.	*Queenes.*
Otân, -nash.	*The towne, townes.*
Otânick.	*To the towne.*
Sachimmaacómmock	*A Princes house,* which according to their condition, is farre different from the other house, both in capacity or receit; and also the fineneſſe and quality of their Mats.
Ataúskawaw-wąuog.	*Lord, Lords.*
Wauôntam.	*A Wiſe man or Counſellour.*
Wauóntakick.	*Wiſe men.*
Enàtch *or* eàtch Keèn anawàyean.	*Your will ſhall be law.*
Enàtch neèn ánowa.	*Let my word ſtand.*
Ntínnume.	*He is my man.*
Ntacquêtunck ewò.	*He is my ſubject.*
Kuttáckquêtous.	*I will ſubject to you.*

Obſ. Beſide their generall ſubjection to the higheſt *Sachims*, to whom they carry preſents: They have alſo particular Protectors, under *Sachims*, to whom they alſo carry preſents, and upon any injury received, and complaint made, theſe Protectors will revenge it.

Ntannôtam.	*I will revenge it.*
Kuttannótous.	*I will revenge you.*

Miâwene.

Miâwene.	*A Court or meeting.*
Wèpe cummiâwene.	*Come to the meeting.*
Miawêtuck.	*Let us meet.*
Wauwhautowaſh.	*Call a meeting.*
Miawêmucks.	*At a meeting.*
Miawéhettit.	*When they meet.*

Obſ. The *Sachims*, although they have an abſolute Monarchie over the people; yet they will not conclude of ought that concernes all, either Lawes, or Subſides, or warres, unto which the people are averſe, and by gentle perſwaſion cannot be brought.

Peyaùtch naûgum.	*Let himſelfe come here.*
Pétiteatch.	*Let him come.*
Miſhaúntowaſh.	*Speake out.*
Nanântowaſh.	*Speake plaine.*
Kunnadsittamen wèpe.	*You muſt inquire after this.*
Wunnadſittamútta.	*Let us ſeach into it.*
Neen pitch-nnadsittamen.	*I will inquire into it.*
Machíſſu ewò.	*He is naught.*
Cuttiantacompâwwem.	*You are a lying fellow.*
Cuttiantakiskquâwquaw.	*You are a lying woman.*
Wèpe cukkúmmoot.	*You have ſtole.*
Mat meſhnawmônash	*I did not ſee thoſe things.*

Mat

Mât mèsh nummâm menash.	*I did not take them.*
Wèpe kunnishquêko cummiskisâwwaw.	*You are fierce and quarrelsome.*

Obj. I could never discerne that excesse of scandalous sins amongst them, which *Europe* aboundeth with. Drunkennesse and gluttony, generally they know not what sinnes they be; and although they have not so much to restraine them (both in respect of knowledge of God and Lawes of men) as the *English* have, yet a man shall never heare of such crimes amongst them of robberies, murthers, adulteries, &c. as amongst the *English*: I conceive that the glorious Sunne of so much truth as shines in *England*, hardens our *English* hearts; for what the Sunne softeneth not, it hardens.

Tawhitch yò enêan?	*Why doe you so?*
Tawhitch cummootóan?	*Why doe you steale?*
Tawhitch nanompaniêan?	*Why are you thus idle or base?*
Wewhepapúnnoke.	*Bind him.*
Wèpe kunnishaûmis.	*You kild him.*
Wèpe kukkemmeantín.	*You are the murtherer.*
Sasaumitaûwhitch.	*Let him be whipt.*
Ipponckquittaûwhitch.	*Let him be imprisoned.*

Nippitch

Nippitch ewò.	*Let him die.*
Niphéttitch.	*Let them die.*
Niſſ-Niſſoke.	*Kill him.*
Púm-púmmoke.	*Shoot him.*

Obſ. The moſt uſuall Cuſtome amongſt them in executing puniſhments, is for the *Sachim* either to beat, or whip, or put to death with his owne hand, to which the common ſort moſt quietly ſubmit: though ſometimes the *Sachim* ſends a ſecret Executioner, one of his chiefeſt Warriours to fetch of a head, by ſome ſudden unexpected blow of a Hatchet, when they have feared Mutiny by publike execution.

Kukkeechequaû-benitch.	*You ſhall be hanged.*
Nippansínnea.	*I am innocent.*
Uppansìnea-ewo.	*He is innocent.*
Matmeſhnowaû-won.	*I knew nothing of it.*
NNnowaûntum.	*I am ſorry.*
Nummachiemè.	*I have done ill.*
Aumaúnemoke.	*Let it paſſe, or take away this accuſation.*
Konkeeteatch Ewo.	*Let him live.*
Konkeeteáhetti	*Let them live.*

Obſer.

Observation generall, of their Government.

The wildest of the sonnes of Men have ever found a necessity, (for preservation of themselves, their Families and Properties) to cast themselves into some Mould or forme of Government.

More particular:

Adulteries, Murthers, Robberies, Thefts,
1 *Wild* Indians *punish these!*
And hold the Scales of Justice so,
That no man farthing leese.

When Indians *heare the horrid filths,*
2 *Of* Irish, English *Men,*
The horrid Oaths and Murthers late,
Thus say these Indians *then.*

We weare no Cloaths, have many Gods,
And yet our sinnes are lesse:
You are Barbarians, Pagans wild,
Your Land's the Wildernesse.

Chap. XXI.

Of Marriage.

VVuskéne.	*A young man.*
Keegsquaw.	*A Virgin or Maide.*
Segaûo.	*A Widdower.*
Segousquaw.	*A Widdow.*
Wussénetam.	*He goes a wooing.*
Nosénemuck.	*He is my sonne in Law.*
Wussenetûock.	*They make a match.*
Awetawátuock.	

Obs. Single fornication they count no sin but after Mariage (which they solemnize by consent of Parents and publique approbation publiquely) then they count it hainous for either of them to befalse.

Mammaûsu.	*An adulterer.*
Nummam mógwunewò	*He hath wronged my bed.*
Pallè nochisquaûaw.	*He or She hath committed adultery.*

Obs. In this case the wronged party may put away or keepe the party offending: commonly, if the Woman be falle, the offended Husband will be solemnely revenged upon th

the offendor, before many witneſſes, by many blowes and wounds, and if it be to Death, yet the guilty reſiſts not, nor is his Death revenged.

Nquittócaw.	*He hath one Wife.*
Neeſócaw.	*He hath two Wives.*
Shócowaw.	*He hath three.*
Yócowaw.	*Foure Wives, &c.*

Their Number is not ſtinted, yet the chief Nation in the Country, the Narriganſets (generally) have but one Wife.

Two cauſes they generally alledge for their many Wives.

Firſt deſire of Riches, becauſe the Women bring in all the increaſe of the Field, &c. the Husband onely fiſheth, hunteth, &c.

Scecondly, their long ſequeſtring themſelves from their wives after conception, until the child be weaned, which with ſome is long after a yeare old, generally they keep their children long at the breaſt:

Kommíttamus.	*Your Wife.*
Cowéewo.	
Tahanawatu'ta ſhin-commaúgemus.	*How much gave you for her?*
Napannetaſhom paúgataſh.	*Five fathome of their Money.*
Nútta, énada ſhoa-	*Six, or ſeven, or eight*

ſuck ta ſhom paú-gataſh	*Fathome.*

If ſome great mans Daughter *Piuckquompaúgataſh*, ten fathome.

Obſ. enerally the Husband gives theſe payments for a Dowrie, (as it was in *Iſrael*) to the Father or Mother, or guardian of the Maide. To this purpoſe if the man be poore his Friends and neighbours doe *pummenúmmiteáuguaſh*, that is contribute Money toward the Dowrie.

Nummittamus.	*My Wife.*
Nullógana.	
Waumaûſu.	*Loving.*
Wunnêkeſu.	*Proper.*
Maânſu.	*Sober and chaſt.*
Muchickéhea.	*Fruitfull.*
Cutchaſhekeâmis?	*How many children have you had?*
Nquittékea.	*I have had one.*
Neeſékea.	*Two, &c.*

Obſ. They commonly abound with Children, and increaſe mightily; except the plauge fall amongſt them or other leſſer ſickneſſes, and then having no meanes of recovery, they periſh wonderfully.

Katoû eneéchaw.	*She is falling into Travell.*

Néechaw

Néechaw.	*She is in Travell.*
Paugcótche nechaú-waw.	*She is already delivered.*
Kitummâyi-mes-né-chaw.	*She was just now delivered.*

Obſ. It hath pleaſed God in wonderfull manner to moderate that curſe of the ſorrowes of Child-bearing to theſe poore Indian Women: So that ordinarily they have a wonderfull more ſpeedy and eaſie Travell, and delivery then the Women of *Europe:* not that I thinke God is more gracious to them above other Women, but that it followes, Firſt from the hardneſſe of their conſtitution, in which reſpect they beare their ſorrowes the eaſier.

Secondly from their extraordinary great labour (even above the labour of men) as in the Field, they ſuſtaine the labour of it, in carrying of mighty Burthens, in digging clammes and getting other Shelfiſh from the Sea, in beating all their corne in Morters: &c. Moſt of them count it a ſhame for a Woman in Travell to make complaint, and many of them are ſcarcely heard to groane. I have often knowne in one Quarter of an houre a Woman merry in the Houſe, and delivered and merry againe: aud within two

dayes abroad, and after foure or five dayes at worke, &c.

Nooſâwwaw.	*A Nurſe.*
Noônſu Nonánnis.	*A ſucking Child:*
Wunnunôgan.	*A Breaſt.*
Wunnunnôganaſh.	*Breaſts.*
Munnúnnug.	*Milke.*
Aumáunemun.	*To take from the breaſt, or Weane.*

Obſ. They put away (as in Iſraell) frequently for other occaſions beſide Adultery, yet I know many Couples that have lived twenty, thirty, forty yeares together.

Npakétam.	*I will put her away.*
Npakénaqun.	*I am put away.*
Aquiepakétaſh.	*Doe not put away.*
Aquiepokeſhâttous Awetawâtuonck.	*Doe not break the knot of Marriage.*
Tackquiûwock.	*Twins.*
Towiû, ûwock.	*Orphans.*
Ntouwiû.	*I am an Orphane.*
Wâuchaûnat.	*A Guardian.*
Wauchaûamachick.	*Guardians.*
Nullóquaſo.	*My charge or Pupill, or Ward.*
Peewaûqun.	*Looke well to him &c.*

Generall

Generall Obſervations *of their Mariage.*

God hath planted in the Hearts of the Wildeſt of the ſonnes of Men, an High and Honourable eſteeme of the Mariage bed, inſomuch that they univerſally ſubmit unto it, and hold the Violation of that Bed, Abominable, and accordingly reape the Fruit thereof in the abundant increaſe of poſterity.

More Particular.

When Indians heare that ſome there are,
(That Men the Papiſts call)
Forbidding Mariage Bed and yet,
To thouſand VVhoredomes fall:

They aske if ſuch doe goe in Cloaths,
And whether God they know?
And when they heare they're richly clad,
know God, yet practice ſo.

No ſure they're Beaſts not men (ſay they,)
Mens ſhame and foule diſgrace.
Or men have mixt with Beaſts and ſo,
brought forth that monſtrous Race:

CHAP. XXVI.

Concerning their Coyne.

THe *Indians* are ignorant of *Europes* Coyne; yet they have given a name to ours, and call it *Monēash* from the *English* Money.

Their owne is of two sorts; one white which they make of the stem or stocke of the *Periwincle*, which they call Meteaûhock, when all the shell is broken off: and of this sort six of their small Beads (which they make with holes to string the bracelets) are currant with the *English* for a peny.

The second is black, incling to blew, which is made of the shell of a fish, which some *English* call *Hens*, Poquaûhock, and of this sort three make an *English* peny.

They that live upon the Sea side, generally make of it, and as many make as will.

The *Indians* bring downe all their sorts of Furs, which they take in the Countrey, both to the *Indians* and to the *English* for this *Indian* Money: this Money the *English*, *French* and *Dutch*, trade to the *Indians*, six hundred miles in severall parts (North and South from *New-*

England

England) for their Furres, and whatſoever they ſtand in need of from them: as Corne, Veniſon, &c

Nquittómpſcat.	1 *peny.*
Neeſaúmſcat.	2 *pence.*
Shwaúmſcat.	3 *pence.*
Yowómſcat.	4 *pence.*
Napannetaſhaúmſcat.	5 *pence.*
Quttataſhaúmſcat, *or*, quttauatu.	6 *pence.*
Enadataſhaúmſcat.	7 *pence.*
Shwóaſuck taſhaúmſcat.	8 *pence.*
Paskugittaſhaúmſcat.	9 *pence.*
Piuckquaúmſcat.	10 *pence.*
Piuckquaúmſcat nab naqùit.	11 *pence.*
Piuckquaúmſcat nab nèes, &c.	12 *pence.*

Obſ. This they call *Naèn*, which is two of their *Quttáuatues*, or ſix pence.

Piukquaúmſcat nab naſhoàſuck, *which they call* Shwin.	18d.	3 quttáuatues.
Neeſneecheckaúmſcat nab yòh, *or*, yowin.	2s.	4 quttáuatues.
Shwinchékaúmſcat, *or* napannetaſhin.	2s. 6d.	5 quttáuatues.

Shwin-

Shwinchekaúmſcat	2ſ. 6d.	6 quttáuatues.
Yow innchekaúmſcat nab neèſe.	3ſ. 6d.	7 quttáuatues.
Yowinncheckaúmſcat nabnaſhòaſuck.	4ſ.	8 quttáuatues.
Napannetaſhwincheckáumſcat nab yòh.	4ſ. 6d.	9 quttáuatues
Quttataſhincheck aumſcat, *or, more commonly uſed* Piúckquat.	5ſ.	10 quttaúatues, *or*, 10 ſix pences.

Obſ. This *Piúckquat* being ſixtie pence, they call *Nquittómpeg*, or *nquitniſhcānſu*, that is, one fathom, 5 ſhillings.

This one fathom of this their ſtringed money, now worth of the Engliſh but five ſhillings (ſometimes more) ſome few yeeres ſince was worth nine, and ſometimes ten ſhillings *per* Fathome: the fall is occaſioned by the fall of Beaver in *England*: the Natives are very impatient, when for Engliſh commodities they pay ſo much more of their money, and not underſtanding the cauſe of it; and many ſay the Engliſh cheat and deceive them, though I have laboured to make them underſtand the reaſon of it.

Neeſaump-

Neeſaumpaúgatuck,	10 ſhil. 2 Fathom.
Shwaumpâugatuck.	15 ſhil. 3 Fathom.
Yowompâugatuck, &c.	20 ſhil. 4 Fathom.
Piuckquampáugatuck *or*, Nquit pâuſick.	50 ſhil. 10 Fathome.
Neeſpauſuckquompáugatuck.	5 lib' 20 Fathome.
Shwepaûſuck. Yowe paûſuck, &c.	30 Fathome.
Nquittemittannauganompâugatuck. Neeſemittannug, &c.	40 Fathome, *or*, 10. pounds.
Taſhincheckompáugatuck?	*How many* Fathom?

Obſ. Their white they call *Wompam* (which ſignifies white): their black *Suckâuhock* (*Súcki* ſignifying blacke.)

Both amongſt themſelves; as alſo the Engliſh and Dutch, the blacke peny is two pence white; the blacke fathom double, or, two fathom of white.

Wepe kuttaſſawompatímmin.	*Change my money.*
Suckaúhock, nauſakéſachick.	*The blacke money.*

Wawômpegs,

Wauômpeg, *or* Wauompéſichick-mêſim	*Give me white.*
Aſſawompatíttea.	*Come, let us change.*
Anâwſuck.	*Shells.*
Meteaûhock.	*The Periwinckle.*
Suckauanaûſuck.	*The blacke ſhells.*
Suckauaskéeſaquaſh.	*The blacke eyes,* or

that part of the ſhel-fiſh called *Poquaûhock* (o Hens) broken out neere the eyes, of vvhic they make the blacke.

Puckwhéganaſh & Múckſuck.	*Awle blades.*
Papuckakiuaſh.	*Britle,* or *breaking,*

Which they deſire to be hardened to a britl temper.

Obſ Before ever they had *Awle blades* fro *Europe*, they made ſhift to bore this their ſhel money with ſtone, and ſo fell their trees wit ſtone ſet in a wooden ſtaff, and uſedwode *howes*: which ſome old & poore women (fear full to leave the old tradition) uſe to this day

Natouwómpitea.	*A Coyner* or *Minter*
Nnanatouwómpiteem.	*I cannot coyne.*
Natouwómpitees.	*Make money or Coyne.*
Puckhùmmin.	*To bore through.*
Puckwhegonnaûtick.	*The Awle blade ſticks,*

Tutte

Tutteputch anâwſin.	*To ſmooth them*, which they doe on ſtones.
Quiſuck-anaſh.	*Stone, Stones.*
Cauompsk.	*A Whetſtone.*
Nickâutick.	*A kinde of wooden Pincers* or *Vice.*
Enomphómmin.	*To thread* or *ſtring.*
Aconaqunnaûog.	*Thread the Beads.*
Enomphómmin.	*Thread*, or *ſtring theſe.*
Enomphóſachick.	*Strung ones.*
Sawhóog & Sawhóſachick.	*Looſe Beads.*
Naumpacoûin.	*To hang about the necke.*

Obſ. They hang theſe ſtrings of money about their necks and wriſts; as alſo upon upon the necks and wriſts of their wives and children.

Mâchequoce. | *A Girdle:* Which they make curiouſly of one two, three, foure, and five inches thickneſſe and more, of this money which (ſometimes to the value of ten pounds and more) they weare about their middle and as a ſcarfe about their ſhoulders and breaſts.

Yea the Princes make rich Caps and Aprons (or ſmall breeches) of theſe Beads thus curiouſly ſtrung into many formes and figures: their blacke and white finely mixt together.

Obſerva-

Obſervations *generall of their* Coyne.

The Sonnes of men having loſt their Maker, the true and onely Treaſure, dig downe to the bowels of the earth for gold and ſilver; yea, to the botome of the Sea, for ſhells of fiſhes, to make up a Treaſure, which can never truly inrich nor ſatisfie.

More particular:

1 *The* Indians *prize not* Engliſh *gold*,
Nor Engliſh Indians *ſhell*:
Each in his place will paſſe for ought,
What ere men buy or ſell.

Engliſh *and* Indians *all paſſe hence,*
To an eternall place,
Where ſhells nor fineſt gold's worth ought,
Where nought's worth ought but Grace.

This Coyne the Indians *know not of,*
Who knowes how ſoone they may?
The Engliſh *knowing, prize it not,*
But fling't like droſſe away.

CHAP.

Chap. XXV.

Of buying and ſelling.

ANaquſhaũog, *or* Anaquſhãnchick	*Traders.*
Anaquſhénto.	*Let us trade.*
Cúttaſha?	*Have you this or that?*
Cowachaũnum?	
Nítaſha.	*I have.*
Nowachaũnum.	
Nquénowhick.	*I want this, &c.*
Nowèkineam.	*I like this.*
Nummachinámmin.	*I doe not like.*
Máunetaſh nqué-nowhick.	*I want many things.*
Cuttattaúamiſh.	*I will buy this of you.*
Nummouanaquiſh.	*I come to buy.*
Mouanaquſhaũog, Mouanaquſhãnchick.	*Chapmen.*

Obſ. Amongſt themſelves they trade their Corne, skins, Coates, Veniſon, Fiſh, &c. and ſometimes come ten or twenty in a Company to trade amongſt the *Engliſh*.

They have ſome who follow onely making of Bowes, ſome Arrowes, ſome Diſhes, and (the

(the Women make all their earthen Veſſells) ſome follow fiſhing, ſome hunting: moſt on the Sea-ſide make Money, and ſtore up ſhells in Summer againſt Winter whereof to make their money.

Nummautanaqúſh.	*I have bought.*
Cummanóhamin?	*Have you bought?*
Cummanohamoùſh.	*I will buy of you.*
Nummautanóhamin.	*I have bought.*
Kunnauntatâuamiſh.	*I come to buy this.*
Comaunekunnúo?	*Have you any Cloth?*
Koppócki.	*Thick cloth.*
Waſſâppi.	*Thin.*
Súckinuit.	*Black, or blackiſh.*
Miſhquinuit.	*Red Cloth.*
Wómpinuit.	*White Cloath.*

Obſ. They all generally prize a Mantle of *Engliſh* or *Dutch* Cloth before their owne wearing of Skins and Furres, becauſe they are warme enough and Lighter.

Wompeqūayi.	*Cloth inclining to white,*

Which they like not, but deſire to have a ſad coulour without any whitiſh haires, ſuiting with their owne naturall Temper, which inclines to ſadneſſe.

Etouwawâyi.	*Wollie on both ſides.*
Muckúcki.	*Bare without Wool.*

Checke-

Cherchéke maútſha.	*Long laſting.*
Qúnnaſcat.	*Of a great breadth.*
Tióckquſcat.	*Of little breadth.*
Wùſi.	*The Edge or liſt.*
Aumpácunniſh.	*Open it.*
Tuttepácunniſh.	*Fold it up.*
Mat Weſheggannúnno.	*There is no Wool on it.*
Tanógganiſh.	*Shake it.*
Wúskinuit.	*New Cloth.*
Tanócki tanócksha.	*It is torne or rent.*
Eatawûs.	*It is Old.*
Quttaûnch	*Feele it.*
Audtà	*A paire of ſmall breeches or Apron.*

Cuppáimiſh I will pay you, which is a word newly made from the *Engliſh* word pay.

Tahenaúatu?	*What price?*
Tummòck cummé-inſh.	*I will pay you Beaver.*
Teaúguock Cummeinſh.	*I will give you Money.*
Wauwunnégachick.	*Very good.*

Obſ. They have great difference of their Coyne, as the *Engliſh* have: ſome that will not paſſe without Allowance, and ſome again made of a Counterfeit ſhell, and their very

black counterfeited by a Stone and other Materialls: yet I never knew any of them much deceived, for their danger of being deceived (in theſe things of Earth) makes them cautelous.

Coſaúmawem.	*You aske too much.*
Kuttíackquſſaûwaw.	*You are very hard.*
Aquie iackquſſaûme.	*Be not ſo hard.*
Aquie Wuſſaúmowaſh.	*Doe not aske ſo much.*
Taſhin Commêſinn?	*How much ſhall I give you?*
Kutteaûg Commêinſh.	*I will give you your Money.*
Nkèke Commêinſh.	*I will give you an Otter.*
Coanombúquſſe Kuttaſſokakómme.	*You have deceived me.*

Obſ. Who ever deale or trade with them, had need of Wiſedome, Patience, and Faithfulneſſe in dealing: for they frequently ſay *Cuppánnauem*, you lye, *Cuttaſſokakómme*, you deceive me.

Miſquéſu Kunúkkeke	*Your Otter is reddiſh.*
Yò aûwuſſe Wunnêgin	*This is better.*
Yo chippaúatu.	*This is of another price.*
Augauſaûatu.	*It is Cheap.*
Muchickaûatu.	*It is deare.*

Wuttun-

Wuttunnaûatu.	*It is worth it.*
Wuniſhaũnto.	*Let us agree.*
Aquie neeſquttónck quſiſh.	*Doe not make adoe.*
Wuchè nquíttompſcat.	*About a penny.*

They are are marvailous ſubtle in their Bargaines to ſave a penny: And very ſuſpicious that *Engliſh* men labour to deceive them: Therefore they will beate all markets and try all places, and runne twenty thirty, yea, forty mile, and more, and lodge in the Woods, to ſave ſix pence.

Cummâmmenaſh nitteaũguaſh?	*Will you have my Money?*
Nonânum.	*I cannot.*
Nòonſhem.	
Tawhitch nonanum êan?	*Why can you not?*
nachâge nkòckie.	*I get nothing.*
Taſhaumskuſſayi commêſim?	*How many ſpans will you give me?*
Neeſaumſquſſayi.	*Two ſpans.*
Shwaumſcuſſayi.	*Three ſpans.*
Yowompſcuſſayi.	*Foure Spans.*
Napannetaſhaumſcuſſâyi.	*Five ſpans.*
Kuttataſhaumſkus Sayi.	*Six ſpans.*

Endataſhaumſcuſſâyi.	*Seven ſpans.*
Enadataſhaumskut-tonâyi.	*Seven ſpans.*
Cowénaweke.	*You are a rich man.*

Obſ. They will often confeſſe for their own ends that the Engliſh are richer and wiſer and valianter then themſelves; yet it is for their owne ends, and therefore they adde *Nanaũe* give me this or that, a diſeaſe which they are generally infected with: ſome more ingenuous, ſcorne it; but I have often ſeene an *Indian* with great quantities of money about him beg a Knife of an Engliſh man, who happily hath had never a peny of money.

Akêtaſh-tamòke.	*Tell my money.*
Now ânnakeſe.	*I have miſ-told.*
Coſaûmakeſe.	*You have told too much.*
Cunnoónakeſe.	*You have told too little.*
Shoo kekíneaſs.	*Looke here.*
Wunêtu nitteaûg.	*My money is very good.*
Mamattiſſuôg kut-teaûquock.	*Your Beads are naught.*
Taſhin meſh com-maûg?	*How much have ye given?*
Chichêgin.	*A Hatchet.*
Anaskunck.	*A Howe.*
Maumichémanege.	*A Needle.*
Cuttatuppaúnamum.	*Take a meaſure.*

Tatup

Tatuppauntúhom-min.	*To weigh with ſcales.*
Tatuppauntúock.	*They are aweighing.*
Netâtup.	*It is all one.*
Kaukakíneamuck. Pebenochichauquâ-nick.	*A Looking Glaſſe.*

Obſ. It may be wondred what they do with Glaſſes, having no beautie but a ſwarfiſh colour, and no dreſsing but nakedneſſe; but pride appeares in any colour, and the meaneſt dreſſe: and beſides generally the women paint their faces with all ſorts of colours.

Cummanohamó-gunna.	*They will buy it of you.*
Cuppittakúnnemous.	*Take your cloth againe.*
Cuppittakunnámi.	*Will you ſerve me ſo?*
Cotaumpeekúnne-mun.	*You have tore me off too little cloth.*
Cummachetamakún namous.	*I have torn it off for you.*
Tawhitch cuppitta-kunamiêan?	*Why doe you turne it upon my hand?*
Kutchichêginaſh, kaukinne pokéſhaas.	*Your Hatchets will be ſoone broken.*
Teâno wáskiſhaas.	*Soone gapt.*
Natouaſhóckquittea.	*A Smith.*
Kuttattaú amiſh aûke	*I would buy land of you.*

Tou núckquaque?	*How much?*
Wuchè wuttotânick	*For a Towne,* or,
Plantation.	
Niſsékineam.	*I have no mind to ſeeke.*
Indianſuck ſekineâm-wock.	*The Indians are not willing.*
Noonapûock naûgum	*They want roome themſelves.*
Cowetompâtimmin.	*We are friends.*
Cummaugakéamiſh.	*I will give you land.*
Aquie chenawaûſiſh.	*Be not churliſh.*

Generall Obſervation *of* Trade.

O the infinite wiſedome of the moſt holy wiſe *God*, who hath ſo advanced *Europe* above *America*, that there is not a ſorry *Howe*, *Hatchet*, *Knife*, nor a rag of cloth in all *America*, but what comes over the dreadfull *Atlantick* Ocean from *Europe*: and yet that *Europe* be not proud, nor *America* diſcouraged. What treaſures are hid in ſome parts of *America*, and in our *New Engliſh* parts, how have foule hands (in ſmoakie houſes) the firſt handling of thoſe Furres which are after worne upon the hands of Queens and heads of Princes?

More

More particular:

1 *Oft have I heard theſe* Indians *ſay,*
Theſe Engliſh *will deceive us.*
Of all that's ours, our lands and lives.
In th' end they will bereave us.

2 *So ſay they, whatſoever they buy,*
(Though ſmall) which ſhewes they're ſkie
Of ſtrangers, fearefull to be catcht
By fraud, deceipt, or lie.

3 Indians *and* Engliſh *feare deceits,*
Yet willing both to be
Deceiv'd and couzen'd of precious ſoule,
Of heaven, Eternitie.

CHAP. XXVI.

Of *Debts and Truſting.*

NOóonat. Noonamautuck-quàwhe.	*I have not money enough Truſt me.*
Kunnoonamaútuck quauſh.	*I will owe it you.*

Obs. They are very desirous to come into debt, but then he that trusts them, must sustaine a twofold losse:

First, of his Commoditie.

Secondly, of his custome, as I have found by deare experience: Some are ingenuous, plaine hearted and honest; but the most never pay unlesse a man follow them to their severall abodes, townes and houses, as I my selfe have been forc'd to doe, which hardship and travells it hath yet pleased God to sweeten with some experiences and some little gaine of Language.

Nonamautuckquahéginash.	*Debts.*
Nosaumautackquáwhe.	*I am much in debt.*
Pitch nippáutowin.	*I will bring it you.*
Chenock naquómbeg cuppauútiin nuteaûguash.	*When Will you bring mee my money?*
Kunnaúmpatous, Kukkeéskwhush.	*I will pay you.*
Keéskwhim teaug méfin.	*Pay me my money.*
Tawhítch peyáuyean	*Why doe you come?*
Nnádgecom.	*I come for debts.*
Machêtu.	*A poore man.*

Num-

Nummâcheke.	*I am a poore man.*
Meſh nummauchnem.	*I have been ſicke.*
Nowemacaûnaſh nitteauquaſh.	*I was faine to ſpend my money in my ſickneſſe.*

Obſ. This is a common, and as (they think) moſt ſatisfying anſwer, that they have been ſick: for in thoſe times they give largely to the Prieſts, who then ſometimes heales them by conjurations; and alſo they keepe open houſe for all to come to helpe to pray with them, unto whom alſo they give money.

Mat noteaſigo.	*I have no money.*
Kekíneaſh nippêtunck.	*Looke here in my bag.*
Nummâche maûganaſh.	*I have already paid.*
Mat coanaumwaûmis.	*You have not kept your word.*
Kunnampatôwin keénowwin.	*You muſt pay it.*
Machâge wuttamaûntam.	*He minds it not.*
Machâge wuttammauntammôock.	*They take no care about paying.*
Michéme notammaûntam.	*I doe alwayes mind it.*

Mat-

Mat nickowêmen naûkocks.	*I cannot sleep in the night for it.*

Generall Obſervations *of their debts.*

It is an univerſall Diſeaſe of folly in men to deſire to enter into not onely neceſſary, but unneceſſary and tormenting debts, contrary to the command of the only wiſe God: Owe no thing to any man, but that you love each other.

More particular:

I have heard ingenuous Indians *ſay,*
In debts, they could not ſleepe.
How far worſe are ſuch Engliſh *then,*
Who love in debts to keepe?

If debts of pounds cauſe reſtleſſe nights
In trade with man and man,
How hard's that heart that millions owes
To God, and yet ſleepe can?

Debts paid, ſleep's ſweet, ſins paid, death's ſweet,
Death's night then's turn'd to light;
Who dies in ſinnes unpaid, that ſoule
His light's eternall night.

CHAP.

CHAP. XXVII.

Of *their Hunting*, &c.

VVEe ſhall not name over the ſeverall ſorts of Beaſts which we named in the Chapter of Beaſts.

The Natives hunt two wayes:

Firſt, when they purſue their game (eſpecially Deere, which is the generall and wonderfull plenteous hunting in the Countrey:) I ſay, they purſue in twentie, fortie, fiftie, yea, two or three hundred in a company, (as I have ſeene) when they drive the woods before them.

Secondly, They hunt by Traps of ſeverall ſorts to which purpoſe, after they have obſerued in Spring-time and Summer the haunt of the Deere, then about Harveſt, they goe ten or twentie together, and ſometimes more, and withall (if it be not too farre) wives and children alſo, where they build up little hunting houſes of Barks and Ruſhes (not comparable to their dwelling houſes) and ſo each man takes his bounds of two, three, or foure miles, where hee ſets thirty, forty, or fiftie

Traps

Traps, and baits his Traps with that food the Deere loves, and once in two dayes he walks his round to view his Traps.

Ntauchaûmen.	*I goe to hunt.*
Ncâttiteam weeyoûs.	*I long for Veniſon.*
Auchaûtuck.	*Let us hunt.*
Nowetauchaûmen.	*I will hunt with you.*
Anúmwock.	*Dogs.*
Kemehétteas.	*Creepe.*
Pìtch nkemehétteem	*I will creepe.*
Pumm púmmoke.	*Shoote.*
Uppetetoûa.	*A man ſhot accidentally.*
Ntaumpauchaûmen.	*I come from hunting.*
Cutchaſhineánna?	*How many have you kild*
Nneeſnneánna.	*I have kild two.*
Shwinneánna.	*Three.*
Nyowinneánna.	*Foure.*
Npiuckwinneánna.	*Ten, &c.*
Nneeſneechecttaſhineanna.	*Twentie.*
Nummouaſhâwmen.	*I goe to ſet Traps.*
Apê hana.	*Trap, Traps.*
Aſhâppock.	*Hempe.*
Maſaûnock.	*Flaxe.*
Wuskapéhana.	*New Traps.*
Eataûbana.	*Old Traps.*

Obſ. They are very tender of their Traps where they lie, and what comes at them; for they

they say, the Deere (whom they conceive have a Divine power in them) will soone smell and be gone.

Npunnowwâumen. | *I must goe to my Traps.*
Nummishkommin. | *I have found a Deere;*

Which sometimes they doe, taking a Wolfe in the very act of his greedy prey, when sometimes (the Wolfe being greedy of his prey) they kill him: sometimes the Wolfe having glutted himselfe with the one halfe, leaves the other for his next bait; but the glad *Indian* finding of it, prevents him.

And that wee may see how true it is, that all wild creatures, and many tame, prey upon the poore Deere (which are there in a right Embleme of Gods persecuted, that is, hunted people, as I observed in the Chapter of Beasts according to the old and true saying:

Imbelles Damæ quid nisi prædа sumus?

To harmlesse *Roes* and *Does*,
Both wilde and tame are foes.)

I remember how a poore Deere was long hunted and chased by a Wolfe, at last (as their manner is) after the chase of ten, it may be more miles running, the stout Wolfe tired out the nimble Deere, and seasing upon it,

kill'd

kill'd: In the act of devouring his prey, two *English* Swine, big with Pig, past by, assaulted the Wolfe, drove him from his prey, and devoured so much of that poore Deere, as they both surfeted and dyed that night.

The Wolfe is an Embleme of a fierce blood-sucking persecutor.

The Swine of a covetous rooting worldling, both make a prey of the Lord Jesus in his poore servants.

Ncummóotamúck qun natóqus.	*The Wolfe hath rob'd me.*

Obs. When a Deere is caught by the leg in the Trap, sometimes there it lies a day together before the Indian come, and so lies a pray to the ranging Wolfe, and other wild Beasts (most commonly the Wolfe) who seaseth upon the Deere and robs the Indian (at his first devouring) of neere halfe his prey, and if the Indian come not the sooner, hee makes a second greedie Meale, and leaves him nothing but the bones, and the torne Deere-skins, especially if he call some of his greedy Companions to his bloody banquet.

Upon this the *Indian* makes a falling trap called *Sunnúckhig*, (with a great weight of stones) and so sometimes knocks the Wolfe on

on the head, with a gainefull Revenge, eſpecially if it bee a blacke Wolfe, whoſe Skins they greatly prize.

Nanówwuſſu.	*It is leane.*
Wauwunnockôo.	*It is fat.*
Weékan.	*It is ſweet.*
Machemóqut.	*It ſmells ill.*
Anìt.	*It is putrified.*
Poquêſu	*Halfe a Deere.*
Poskáttuck & Miſſêſu.	*A whole Deere.*
Kuttíomp.	
Paucottauwat.	*A Buck.*
Wawúnnes.	*A young Buck.*
Qunnèke.	*A Doe.*
Aunàn.	*A Fawne.*
Moósqin.	
Yo aſipaúgon	*Thus thick of fat.*
Noónatch, or, attuck ntíyu.	*I hunt Veniſon.*
Miſhánneke ntíyu.	*I hunt a Squirrill.*
Paukunnawaw ntío.	*I hunt a Beare, &c.*
Wuſſéke.	*The hinder part of the Deere.*
Apome-ichàſh.	*Thigh: Thighes.*
Appèke-quòck.	*Shoulder, ſhoulders:*
Wuskàn,	*A bone.*
Wuſſúckqun	*A taile.*

Awem-

Awemanittin.	*Their Rutting time.*
Pauſhinúmmin.	*To divide.*
Pauſhinummauatittea.	*Let us divide.*

This they doe when a Controverſie falls out, whoſe the Deere ſhould bee.

Caúskaſhunck,	*The Deere skin.*

Obſ. Púmpom: a tribute Skin when a Deere (hunted by the Indians, or Wolves) is kild in the water. This skin is carried to the *Sachim* or Prince, within whoſe territory the Deere was ſlaine.

Ntaumpowwuſhaumen.	I *come from hunting.*

Generall Obſervation *of their hunting.*

There is a bleſsing upon endeavour, even to the wildeſt *Indians*; the ſluggard roſts not that which he tooke in hunting but the ſubſtance of the diligent (either in earthly or heavenly affaires) is precious, *Prov.* 25.

More particular:

Great pains in hunting th' Indians *Wild,*
And eke the Engliſh *tame;*
Both take, in woods and forreſts thicke,
To get their precious game.

Pleaſure

Pleaſure and Profit, Honour falſe,
(The world's great Trinitie)
Drive all men through all wayes, all, times,
All weathers, wet and drie.

Pleaſure and Profits Honour, ſweet,
Eternall, ſure and true,
Laid up in God, with equall paines;
Who ſeekes, who doth purſue?

CHAP. XXVIII.

Of *their* Gaming, &c.

THeir *Games*, (like the *Engliſh*) are of two ſorts; private and publike:

Private, and ſometimes publike; A *Game* like unto the *Engliſh* Cards; yet, in ſtead of Cards they play with ſtrong *Rushes*.

Secondly, they have a kinde of Dice which are Plumb ſtones painted, which they caſt in a Tray, with a mighty noyſe and ſweating: Their publique *Games* are ſolemnized with the meeting of hundreds; ſometimes thouſands, and conſiſt of many vanities, none of which I durſt ever be preſent at, that I might

not countenance and partake of their folly, after I once ſaw the evill of them.

Ahânu.	*Hee langhes.*
Tawhitchahânean.	*Why doe you langh?*
Ahânuock.	*They are merry.*
Nippauochâumen.	*We are dancing.*
Pauochaûog.	*They are playing or dancing.*
Pauochaûtowwin.	*A Bable to play with.*
Akéſuog.	*They are at Cards, or telling of Ruſhes.*
Piſsinnéganaſh.	*Their playing Ruſhes.*
Ntakéſemin.	*I am at telling* or *counting*;

for their play is a kind of Arithmatick

Obſ. The chiefe Gameſters amongſt them much deſire to make their Gods ſide with them in their Games (as our *Engliſh* Gameſters ſo farre alſo acknowledge God) therefore I have ſeene them keepe as a precious ſtone a piece of Thunderbolt, which is like unto a Chryſtall, which they dig out of the ground under ſome tree, Thunder-ſmitten and from this ſtone they have an opinon of ſucceſſe, and I have not heard any of them prove loſers. which conceive may be *Satans* policie and Gods holy Juſtice to harden them for their not riſing higher from the Thunderbolt, to the God that ſend or ſhoots it

Ntaqu

Ntaquie akéſamen.	*I will leave play.*
Nchikoſsimúnnaſh.	*I will burne my Ruſhes.*
Wunnaugonhómmin	*To play at dice in their Tray.*
Aſaúanaſh.	*The painted Plumbſtones which they throw.*
Puttuckquapúonck.	*A Playing Arbour.*

Obſ. This Arbour or Play houſe is made of long poles ſet in the earth, foure ſquare, ſixteen or twentie foot high; on which they hang great ſtore of their ſtringed money, have great ſtakings, towne againſt towne, and two choſen out of the reſt by courſe to play the *Game* at this kinde of Dice in the midſt of all their Abettors, with great ſhouting and ſolemnity: beſide, they have great meetings of foot-ball playing, onely in Summer, towne againſt towne, upon ſome broad ſandy ſhoare, free from ſtones, or upon ſome ſoft heathie plot becauſe of their naked feet, at which they have great ſtakings, but ſeldome quarrell.

Paſuckquakohowaûog	*They meet to foot-ball.*
Cukkúmmote wèpe.	*You ſteale;* As I have often told them in their gamings, and in their great loſings (when they have ſtaked and loſt their money, clothes, houſe, corne, and themſelves, (if ſingle perſons) they will confeſſe it

being weary of their lives, and ready to make away themſelves, like many an *Engliſh* man: an Embleme of the horrour of conſcience, which all poore ſinners walk in at laſt, when they ſee what wofull games they have played in their life, and now find themſelves eternall Beggars.

Neeſaqúnnamun, Another kinde of ſolemne publike meeting, wherein they lie nnder the trees, in a kinde of Religious obſervation, and have a mixture of Devotions and ſports: But their chiefeſt Idoll of all for ſport and game, is (if their land be at peace) toward Harveſt, when they ſet up a long houſe called *Qunnekamuck*. Which ſignifies *Long houſe*, ſometimes an hundred, ſomtimes two hundred foot long upon a plaine neer the Court (which they call *Kitteickañick*) where many thouſands, men and women meet, where he that goes in danceth in the ſight of all the reſt; and is prepared with money, coats, ſmall breeches, knifes, or what hee is able to reach to, and gives theſe things away to the poore, who yet muſt particularly beg and ſay, *Cowequetummons*, that is, *I beſeech you:* which word (although there is not one common beggar amongſt them) yet they will often uſe when their richeſt amongſt them would fain obtain ought by gift.

Generall

Generall Obſervations *of their* Sports.

This life is a ſhort minute, eternitie followes. On the improvement or diſ-improvement of this ſhort minute, depends a joyfull or dreadfull eternity; yet (which I tremble to thinke of) how cheape is this invaluable Jewell, and how many vaine inventions and fooliſh paſtimes have the ſonnes of men in all parts of the world found out, to paſſe time & poſt over this ſhort minute of life, untill like ſome pleaſant River they have paſt into *mare mortuum*, the dead ſea of eternall lamentation.

More particular:

1 *Our* Engliſh *Gameſters ſcorne to ſtake*
Their clothes as Indians *do,*
Nor yet themſelves, alas, yet both
Stake ſoules and loſe them to.

2 *O fearfull Games! the divell ſtakes*
But ſtrawes and Toyes and Traſh,
(For what is All, compar'd with Chriſt,
But *Dogs meat and Swines waſh? * Phil. 3. 8. σκύβαλα

3 *Man ſtakes his Iewell-darling ſoule,*
(His owne moſt wretched foe)

Ventures, and loseth all in sport
At one most dreadfull throw.

CHAP. XXIX.

Of *their* Warre, &c.

Aquène.	*Peace.*
Nanoûeshin, & Awêpu.	*A peaceable calme*; for *Awêpu* signifies a calme.
Chépeweſs, & Miſhittâshin.	*A Northern ſtorme of warre*, as they wittily ſpeake, and which *England* now wofully feeles, untill the Lord Jeſus chide the winds, and rebuke the raging ſeas.
Nummuſquântum.	*I am angry.*
Tawhitch muſquawnamân?	*Why are you angry?*
Aquie mutquântash.	*Ceaſe from anger.*
Chachépiſſu, niſhquêtu.	*Fierce.*
Tawhitch chachepiſéttit niſhquéhettit?	*Why are they fierce?*

Cummuſ-

Cummuſquáunamuck.	*He is angry with you.*
Matwaûog.	*Souldiers.*
Matwaûonck.	*A Battle.*
Cummuſqnaúnamiſh.	*I am angry with you.*
Cummuſquawnamè?	*Are you angry with me?*
Miskiſaûwaw.	*A quarrelſome fellow.*
Tawhítch niskqúekean?	*Why are you ſo fierce?*
Ntatakcómmuck qun ewò.	*He ſtrucke mee.*
Nummokókunitch Ncheckéqunnitch.	*I am robbed.*
Mecaûtea.	*A fighter.*
Mecâuntítea.	*Let us fight.*
Mecaúnteaſs.	*Fight with him.*
Wepè cummécautch.	*You are a quarreller.*
Jûhettítea.	*Let us fight.*
Jûhetteke.	*Fight,* which is the word of incouragement which they uſe when they animate each other in warre; for they uſe their tongues in ſtead of drummes and trumpets.
Awaûn necâwni aum píaſha?	*Who drew the firſt bow, or ſhot the firſt ſhot?*
Nippakétatunck.	*He ſhot firſt at me.*
Nummeſhannântam	*I ſcorne, or take it indignation.*
Nummayaôntam.	

Obſ. This is a common word, not only in warre, but in peace alſo (their ſpirits in naked bodies being as high and proud as men more gallant) from which ſparkes of the luſts of pride and paſsion, begin the flame of their warres.

Whauwhâutowaw ânowat.	*There is an Alarum.*
Wopwawnónckquat.	*An hubbub.*
Amaúmuwaw paúdſha.	*A Meſſenger is come.*
Keénomp Múckquomp } paûog.	*Captaines, or Valiant men.*
Negonſhâchick.	*Leaders.*
Kuttówonck.	*A Trumpet.*
Popowuttáhig.	*A Drumme.*

Obſ. Not that they have ſuch of their owne making; yet ſuch they have from the *French*: and I have knowne a good Drumme made amongſt them in imitation of the *Engliſh*.

Quaquawtatatteâug	*They traine.*
Machíppog.	*A Quiver.*
Caúquat -taſh.	*Arrow, Arrowes.*
Onúttug.	*An halfe Moone in war.*
Péſkcunck.	*A Gunne.*
Saûpuck.	*Powder.*
Mátit.	*Vnleaden.*
Méchimu.	*Leaden.*

Mechi-

Mechimúash. *Lode it.*
Shóttash. *Shot*; A made word from us, though their Gunnes they have from the *French*, and often sell many a score to the *English*, when they are a little out of frame or Kelter.
Pummenúmmain *To contribute to the warre.*
teáuquash. *Keep watch.*
Askwhítteash. *The Guard.*
Askwhitteáchick. *It is the Guard.*
Askwhitteâug.

Obs. I once travelled (in a place conceived dangerous) with a great Prince, and his Queene and Children in company, with a Guard of neere two hundred, twentie, or thirtie fires were made every night for the Guard (the Prince and Queene in the midst) and Sentinells by course, as exact as in *Europe*: And when we travelled through a place where Ambushes were suspected to lie, a speciall Guard, like unto a Life-guard, compassed (some neerer, some farther of) the King and Queen, my selfe and some *English* with me. They are very copious and patheticall in Orations to the people, to kindle a flame of Wrath, Valour or revenge from all the Common places which Commanders use to insist on.

Weſâſſu	*Afraid.*
Cowéſaſſ.	*Are you afraid?*
Tawhitch weſâſe-an?	*Why feare you?*
Manowêſaſſ.	*I feare none.*
Kukkúshickquock.	*They feare you.*
Noſemitteúnckquock	*They fly from us.*
Onamatta cowaûta	*Let us purſue.*
Nuckquſha.	*I feare him.*
Wuſſemo-wock.	*He flies, they flie.*
Npauchíppowem	*I flie for ſuccour.*
Keesaûname.	*Save me.*
Npúmmuck.	*I am ſhot.*
Chenawaûsu.	*Churliſh.*
Waumaûsu.	*Loving.*
Tawhitch chenawaûſean?	*Why are you churliſh?*
Aumaûsk.	*A Fort.*
Waukaunòſint.	
Cupſhittaûg.	*They lie in the way.*
Aumanskitteaûg.	*They fortifie.*
Kekaûmwaw.	*A ſcorner or mocker.*
Nkekaûmuck ewò.	*He ſcornes me.*
Aq ne kekaûmowaſh.	*Doe not ſcorne.*

Obſ. This mocking (between their great ones) is a great kindling of Warres amongſt them: yet I have known ſome of their chiefeſt ſay, what ſhould I hazard the lives of my precious

precious Subjects, them and theirs to kindle a Fire, which no man knowes how farre, and how long it will burne, for the barking of a Dog?

Sékineam.	*I have no mind to it.*
Niſſékineug	*He likes not me.*
Nummánneug.	*He hates me.*
Sekinneauhettûock.	*They hate each other.*
Maninnewauhettûock.	*We are Friends.*
Nowetompátimmin	*Friends.*
Wetompâchick.	*We joyne together.*
Nowepinnátimin.	*My Companions in War, or Aſſociats.*
Nowepinnâchick.	*We are Confederates.*
Nowechuſettimmin.	*This is my Aſſociate.*
Néchuſe ewò	*They joyne together.*
Weechuſittûock.	*I will be mad with him.*
Nwéche kokkêwem.	*An houſe fired.*
Chickaûta wêtu.	

Once lodging in an Indian houſe full of people, the whole Company (Women eſpecially) cryed out in apprehenſion that the Enemy had fired the Houſe, being about midnight: The houſe was fired but not by an Enemy: the men ran up on the houſe top, and with their naked hands beat out the Fire: One ſcorcht his leg, and ſuddenly after they came

came into the houſe againe, undauntedly cut his leg with a knife to let out the burnt blood.

Yo ánawhone	*There I am wounded.*
Miſsínnege	*A Captaine.*
Nummiſsinnàm ewo.	*This is my Captive.*
Waskeiûhettímmitch.	*At beginning of the fight.*
Nickqueintónckquock	*They come againſt us.*
Nickqueintouôog.	*I will make Warre upon them.*
Nippauquanaũog.	*I will deſtroy them*
Queintauatíttea.	*Let us goe againſt them.*
Kunnauntatáuhuckqun.	*He comes to kill you.*
Paúquana.	*There is a ſlaughter.*
Pequttôog paúquanan.	*The Pequts are ſlaine.*
Awaun Wuttúnnene?	*Who have the Victory.*
Taſhittáwho?	*How many are ſlaine?*
Neeſtawho.	*Two are ſlaine?*
Piuckqunneánna.	*Ten are ſlaine.*

Obſ. Their Warres are farre leſſe bloudy, and devouring then the cruell Warres of *Europe*; and ſeldome twenty ſlaine in a pitcht field: partly becauſe when they fight in a wood every Tree is a Bucklar.

When they fight in a plaine, they fight with

with leaping and dancing, that ſeldome an Arrow hits, and when a man is wounded, unleſſe he that ſhot followes upon the wounded, they ſoone retire and ſave the wounded: and yet having no Swords nor Guns, all that are ſlaine are commonly ſlain with great Valour and Courage: for the Conquerour ventures into the thickeſt, and brings away the Head of his Enemy.

Niſſ-níſſoke.	*Kill kill.*
Kunniſh	*I will kill you.*
Kunnìſhickqun ewò.	*He will kill you.*
Kunníſhickquock.	*They will kill you.*
Nuckiſſûog.	*They are ſtout men.*
Nickummiſſûog	*They are Weake.*
Nnickummauna-maûog.	*I ſhall eaſily vanquiſh them.*
Neene núppamen.	*I am dying?*
Cowaúnckamiſh.	*Quarter, quarter.*
Kunnanaumpasúm-miſh.	*Mercy, Mercy.*
Kekuttokaûntà,	*Let us parley.*
Nquétuck.	*Let us ceaſe Armes.*
Wunniſhaûnta.	*Let us agree.*
Cowammâunſh.	*I love you.*
Wunnêtu ntá.	*My heart is true.*
Tuppaûntaſh.	*Conſider what I ſay.*

Tuppaún

Tuppaûntamoke.	*Doe you all consider.*
Cummequaunum cummittamusſuſ-ſuck ka cummuckiaûg.	*Remember your Wives and Children.*
Eatch kèen anawâyean.	*Let all be as you ſay.*
Cowawwunnaûwem.	*You ſpeake truly.*
Cowauôntam.	*You are a wiſe man*
Wetompátitea.	*Let us make Friends.*

Generall Obſervations *of their Warres.*

How dreadfull and yet how righteous is it with the moſt righteous Judge of the whole World, that all the generations of Men being turn'd Enemies againſt, and fighting againſt Him who gives them breath and Being, and all things, (whom yet they cannot reach) ſhould ſtab, kill, burne, murther and devoure each other?

More Particular.

The Indians count of Men as Dogs,

1 *It is no Wonder then:*

They teare out one anothers throats!

But now that Engliſh *Men,*

That

That boast themselves Gods Children, and
2 Members of Christ to be,)
That they should thus break out in flames,
Sure 'tis a Mystery!

Rev. 2.6. *The second seal'd Mystery or red* Horse,
whose Rider hath power and will,
To take away Peace from Earthly Men,
They must Each *other* kill.

CHAP. XXX.

Of their paintings.

1. THey paint their Garments, &c.
2. The men paint their Faces in Warre.
3. Both Men and Women for pride, &c.

Wómpi	*white.*
Mòwi-ſucki.	*Black.*
Miſquì.	*Red.*
Weſaûi	*Yellow.*
Aſkaſki.	*Greene.*
Peſhaûi.	*Blew, &c.*

Obſ. Wunnàm their red painting which they moſt

moſt delight in, and is both the Barke of the Pine, as alſo a red Earth.

Míſhquock.	*Red Earth.*
Métewis.	*black Earth.*

From this *Métewis*, is an Indian Towne a day and a halfes Journey, or leſſe (*Weſt*, from the *Maſſachuſets*) called *Mesewêmeſick*.

Wuſſuckhóſu.	*A painted Coat.*

Of this and *Wúſſuckwheke*, (the Engliſh Letters, which comes neereſt to their painting I ſpake before in the Chapter of their clothing.

Aunakêſu.	*He is painted.*
Aunakéuck.	*They are painted.*
Tawhitch auna kéan?	*Why doe you paint your ſelfe?*
Chéskhoſh.	*Wipe off.*
Cummachiteouwunaſh kuskeeſuckquaſh.	*You ſpoile your Face.*
Mat pitch cowáhick Manit keefitéonckqus	*The God that made you will not know you.*

Generall Obſervations of their paintings.

It hath been the fooliſh Cuſtome of all barbarous Nations to paint and figure their Faces and Bodies (as it hath been to our ſhame and griefe, wee may remember it of ſome of our Fore-Fathers in this Nation.) How much then are we bound to our moſt holy Maker for

for ſo much knowledge of himſelfe revealed in ſo much Civility and Piety? and how ſhould we alſo long and endeavour that *America* may partake of our mercy:

More particular:

Truth is a Native, naked Beauty; but
Lying Inventions are but Indian Paints,
2 *Diſſembling hearts their Beautie's but a Lye,*
Truth is the proper Beauty of Gods Saints.

Fowle are the Indians *Haire and painted Faces,*
2 *More foule ſuch Haire, ſuch Face in* Iſrael.
England *ſo calls her ſelfe, yet there's*
Abſoloms *foule Haire and Face of* Jeſabell.

Paints will not hide Chriſts waſhing Flames of fire,
Fained Inventions will not hide ſuch ſtormes:
O that we may prevent him, that betimes,
Repentance Teares may waſh of all ſuch Formes.

CHAP. XXXI.

Of Sickneſſe.

NUmmaūchnem | *I am ſicke.*
Mauchinaūi. | *He is ſick.*

Yo Wuttunsin	*He keepes his Bed.*
Achie nummauch-nem.	*I am very ſick.*
Noonſhem metesim-min.	*I cannot eate.*
Mach ge nummete simmin.	*I eat nothing.*
Tocketuſsinammin ?	*What think you ?*
Pitch nkeeteem?	*Shall I recover ?*
Niskéelaquſh mau-chinaaſh.	*My eyes faile me.*
Ncuſſawóntapam.	*My head akes.*
Npummaumpiteunck	*My Teeth ake.*
Nchéſammattam, Nchéſammam.	*I am in paine.*

Obſ. In theſe caſes their Miſery appeares, that they have not (but what ſometimes they get from the *Engliſh*) a raiſin or currant or any phyſick, Fruit or ſpice, or any Comfort more than their Corne and Water, &c. In which bleeding caſe wanting all Meanes of recovery, or preſent refreſhing I have been conſtrained to, and beyond my power to refreſh them, and I beleeve to ſave many of them from Death, who I am confident periſh many Millions of them (in that mighty continent) for want of Meanes.

Nupaqqóntup Kúspiſſem.	*Bind my head.*

Wauaúpuniſh

Wauaúpuniſh Nippaquóntup.	*Liſt up my head.*
Nchcta nam nséte.	*My Foot is ſore.*
Machàge nickow èmen	*I ſleep not.*
Nnanotiſſu.	*I have a Feaver.*
Wame kuſſópita nohóck.	*My body burnes.*
Ntátupe nóte, *or* chickot.	*I am all on fire.*
Yo ntéatchin.	*I ſhake for Cold.*
Ntatuppe wunnêpog.	*I ſhake as a leaſe.*
Puttuckhumma.	*Cover me.*
Paútous nototàm min.	*Reach me the drinke.*

Obſ. Which is onely in all their extremities, a little boild water, without the addition of crum or drop of other comfort: O *Englands* mercies, &c.

Tahaspunâyi?	*What ayles he?*
Tocketúspanem?	*What aile you?*
Tocketuspunnaúmaqûn?	*What hurt hath he done to you?*
Chaſſaqúnſin?	*How long hath he been ſick?*
Nnanowwêteem.	*I am going to viſit.*

Obſ. This is all their refreſhing, the Viſit

of Friends, and Neighbours, a poore empty viſit and preſence, and yet indeed this is very ſolemne, unleſſe it be in infectious diſeaſes, and then all forſake them aud flie, that I have often ſeene a poore Houſe left alone in the wild Woods, all being fled, the living not able to bury the dead: ſo terrible is the apprehenſion of an infectious diſeaſe, that not only perſons, but the Houſes and the whole Towne takes flight.

Nummòckqueſe.	*I have a ſwelling.*
Mocquêſui	*He is ſwelled.*
Wàme wuhòck-Mockquêſui.	*All his body is ſwelled.*
Mamaskiſhaûi.	*He hath the Pox.*
Mamaskiſhaûonck.	*The Pox.*
Mamaskiſhaûmitch.	*The laſt pox.*
Weſauaſhaûi.	*He hath the plague.*
Weſauaſhaûonck.	*The plague.*
Weſauaſhaûmitch.	*The great plague.*

Obſ. Were it not that they live in ſweet Aire, and remove perſons and Houſes from the infected, in ordinary courſe of ſubordinate Cauſes, would few or any be left alive, and ſurviving.

Nmunnàdtommin.	*I vomit.*
Nqúnnuckquus.	*I am lame.*
Ncúpſa.	*I am deafe.*

Npóckunnum.

Npóckunnum.	*I am blind.*
Npockquanámmen.	*My diſeaſe is I know not what.*
Péſuponck.	*An Hot-houſe.*
Npeſuppaûmen.	*I goe to ſweate.*
Peſuppaûog.	*They are ſweating.*

Obſ. This Hot-houſe is a kind of little Cell or Cave, ſix or eight foot over, round, made on the ſide of a hill (commonly by ſome Rivulet or Brooke) into this frequently the men enter after they have exceedingly heated it with ſtore of wood, laid upon an heape of ſtones in the midle. When they have taken out the fire, the ſtones keepe ſtill a great heat: Ten, twelve, twenty more or leſſe, enter at once ſtarke naked, leaving their coats ſmall breeches (or aprons) at the doore, with one to keepe all: here doe they ſit round theſe hot ſtones an houre or more, taking *Tobacco*, diſcourſing, and ſweating together; which ſweating they uſe for two ends: Firſt, to cleanſe their skin: Secondly, to purge their bodies, which doubtleſſe is a great meanes of preſerving them, and recovering them from diſeaſes, eſpecially from the *French* diſeaſe, which by ſweating and ſome potions, they perfectly and ſpeedily cure: when they come forth (which is matter of admiration) I have ſeene

them runne (Summer and Winter) into the Brooks to coole them, without the leaſt hurt.

Mſquineaſh.	*The vaines.*
Miqui,neépuck.	*Blood*
Nſauapauſhaûmen.	*I have the bloody Flixe.*
Matux puckqu-tchick aûwaw.	*He cannot goe to ſtool.*
Poww w.	*Their Prieſt.*
Maunêtu.	*A Conjurer.*
Po vwaw nippétea.	*The prieſt is curing him.*
Yo Wutteântawaw.	*He is acting his Cure.*

Obſ. Theſe Prieſts and onjurers (like *Simon Magus*) doe bewitch the people, and not onely take their Money, but doe moſt certainly (by the help of the Divell) worke great Cures though moſt certaine it is that the greateſt part of their Prieſts doe meerely abuſe them, and get their Money, in the times of their ſickneſſe and to my knowledge, long for ſick times: and to that end the poore people ſtore up Money, and ſpend both Money and goods on the *Powwâws*, or Prieſts in theſe times, the poore people commonly dye under their hands, for alas, they adminiſter nothing but howle and roare, and hollow over them, and begin the ſong to the reſt of the People about them, who all joyne (like a Quire) in Prayer to their Gods for them.

Máskit

Máskit ponamíin.	*Give me a Plaiſter.*
Maskit Cotatámhea.	*Give me ſome phyſicke Drinke.*

Both which they earneſtly deſire of the *Engliſh*, and doe frequently ſend to my ſelfe, and others for, (having experimentally found ſome Mercy of that kind (through Gods bleſſing) from us.

Nickeétem.	*I am recovered.*
Kitummâyi nick êekon.	I *am juſt now recovered.*

Generall Obſervation *of their ſickneſſe.*

It pleaſeth the moſt righteous, and yet patient God to warne and ſummon, to try and arraigne the univerſall race of *Aaams* ſonnes (commonly) upon Beds of ſickneſſe before he proceed to execution of Death and Judgement: Bleſſed thoſe ſoules which prevent Judgement, Death and ſickneſſe to, and before the evill dayes come, Arraigne, and Judge themſelves, and being ſick for Love to Chriſt, find him or ſeek him in his Ordinances below, and get unfained Aſſurance of Eternall enjoyment of Him, when they are here no more.

More particular:

One ſtep twix't Me and Death, (twas
Davids ſpeech,)
1 *And true of ſick Folks all:*
Mans Leafe it fades, his Clay houſe cracks;
Before it's dreadfull Fall.

Like Graſhopper the Indian *leapes,*
2 *Till blaſts of ſickneſſe riſe:*
Nor ſoule nor Body Phyſick hath,
Then Soule and Body dies.

O happy Engliſh *who for both,*
Have precious phyſicks ſtore:
How ſhould (when Chriſt hath both refreſh't,
Thy Love and zeale be more?

CHAP. XXXII.

Of Death *and* Buriall, &c.

As Pummiſſin. | *He is not yet departed.*
Neenè. | *He is drawing on.*
Paúſawut kitonck-quêwa. | *He cannot live long.*

Checheé-

Chachéwunnea.	*He is neere dead.*
Kitonckquêi.	*Hee is dead.*
Nipwì mâw.	*He is gone.*
Kakitonckquêban.	*They are dead and gone.*
Sequttôi.	*He is in blacke*; That

is, He hath ſome dead in his houſe (whether wife or child &c.) for although at the firſt being ſicke, all the Women and Maides blacke their faces with ſoote and other blackings; yet upon the death of the ſicke, the father, or husband, and all his neighbours, the Men alſo (as the *Engliſh* weare blacke mourning clothes) weare blacke *Faces*, and lay on ſoote very thicke, which I have often ſeene clotted with their teares.

This blacking and lamenting they obſerve in moſt dolefull manner, divers weekes and moneths; yea a yeere, if the perſon be great and publike.

Séqut.	*Soote.*
Michemeshâwi.	*He is gone for ever.*
Mat wònck kunnaw-mòne.	*You ſhall never ſee him more.*
Wunnowaúntam Wullóaſin.	*Grieved and in bitterneſſe.*
Nnowântam, nlôaſin.	*I am grieved for you.*

Obſ. As they abound in lamentations for the dead, ſo they abound in conſolation to

the

the living and visit them frequently, using this word *Kutchímmoke, Kutchímmoke*, Be of good cheere, which they expresse by stroaking the cheeke and head of the father or mother, husband or wife of the dead.

Chepaisôtam.	*The dead Sachim.*
Mauchaûhom.	*The dead man.*
Mauchaûhomwock Chepeck.	*The dead.*
Chepaiquâw.	*A dead woman.*
Yoápapan.	*He that was here.*
Sachimaûpan.	*He that was Prince here.*

Obs. These expressions they use, because, they abhorre to mention the dead by name. and therefore, if any man beare the name of the dead he changeth his name. and if any stranger accidentally name him, he is checkt, and if any wilfully name him he is fined; and and amongst States, the naming of their dead *Sachims*, is one ground of their warres; so terrible is the King of Terrors, Death, to all naturall men.

Aquie míshash aquie mishómmokc.	*Doe not name.*
Cowewênaki.	*You wrong mee*, to wit, *in naming my dead.*
Posakúnnamun.	*To bury.*

Aukùck

Aukùck pónamun. | *To lay in the earth.*
Wesquaubenan. | *To wrap up,* in winding mats or coats, as we say, winding sheets.

Mockuttájuit, One of chiefest esteeme, who winds up and buries the dead commonly some wise, grave, and well descended man hath that office.

When they come to the Grave, they lay the dead by the Grave's mouth, and then all sit downe and lament; that I have seen teares run downe the cheekes of stoutest Captaines, as well as little children in abundance: and after the dead is laid in Grave, and sometimes (in some parts) some goods cast in with them, They have then a second great lamentation, and upon the Grave is spread the Mat that the party died on. the Dish he eat in; and sometimes a faire Coat of skin hung upon the next tree to the Grave, which none will touch, but suffer it there to rot with the dead: Yea. I saw with mine owne eyes that at my late comming forth of the Countrey, the chiefe and most aged peaceable Father of the Countrey, *Cauuoũnicus*, having buried his sonne, he burn'd his owne Palace, and all his goods in it, (amongst them to a great value) in a sollemne remembrance of his sonne. and in a kind of humble Expiation to the Gods, who

who (as they believe) had taken his ſonne from him.

The generall Obſervation *of their* Dead.

O, how terrible is the looke the ſpeedy and ſerious thought of death to all the ſons of men? Thrice happy thoſe who are dead and riſen with the Sonne of God, for they are paſt from death to life, and ſhall not ſee death (a heavenly ſweet Paradox or Ridle) as the Son of God hath promiſed them.

More particular:

The Indians *ſay their bodies die,*
Their ſoules they doe not die;
worſe are then Indians *ſuch, as hold*
The ſoules mortalitie.

Our hopeleſſe Bodie rots, ſay they,
Is gone eternally,
English *hope better, yet ſome's hope*
Proves endleſſe miſerie.

Two Worlds of men ſhall riſe and ſtand
'Fore Chriſts moſt dreadfull barre;
Indians, *and* Engliſh *naked too,*
That now moſt gallant are.

True

True Christ most Glorious then shall make
New Earth, and Heavens New;
False Christs, false Christians then shall quake,
O blessed then the True.

Now, to the most High and most Holy, Immortall, Invisible, and onely Wise God, who alone is *Alpha* and *Omega*, the *Beginning* and the *Ending*, the *First* and the *Last*, who *Was* and *Is*, and is to *Come*; from *Whom*, by *Whom*, and to *Whom* are all things; by *Whose* gracious assistance and wonderfull support-ment in so many varieties of hardship and outward miseries, I have had such converse with Barbarous Nations, and have been mer-cifully assisted, to frame this poore KEY, which may, (through His Blessing) in His owne holy season) open a Doore; yea, Doors of unknowne Mercies to us and Them, be Honour, Glory, Power, Riches, Wisdome, Goodnesse and Dominion ascribed by all His in Jesus Christ to Eternity, *Amen.*

FINIS.

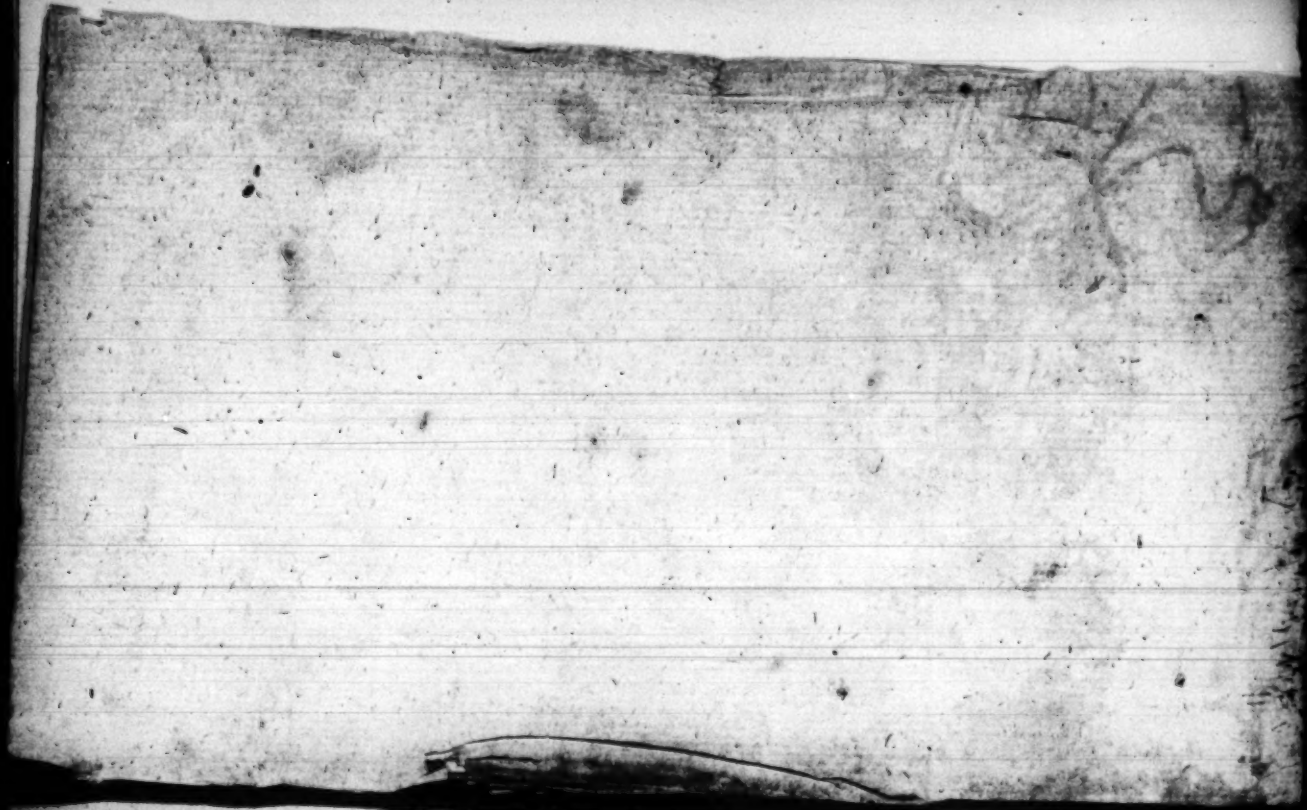
The TABLE.

CHAP.		PAGE.
I.	OF *Salutation.*	1
II.	Of *Eating* and *Entertainment.*	10
III.	Of *Sleepe.*	17
IV.	Of *their Numbers.*	22
V.	Of *Relations of* Consanguinity, *&c.*	27
VI.	Of *House, Family,* &c.	31
VII.	Of *Parts of* Body.	48
VIII.	Of *Discourse* and *Newes.*	54
IX.	Of *Time of the day.*	62
X.	Of *Seasons of the Yeere.*	65
XI.	Of *Travell.*	68
XII.	Of *the heavenly* Lights.	79
XIII.	Of *the* Weather.	82
XIV.	Of *the* Winds.	85
XV.	Of *Fowle.*	88
XVI.	Of *the* Earth *and* Fruits *thereof.*	92
XVII.	Of *Beasts* and *Cattell.*	104
XVIII.	Of *the* Sea.	108
XIX.	Of *Fish* and *Fishing.*	112

CHAP.	PAG.
XX. Of *their Nakednesse* and *Clothing*.	110
XXI. Of *their* Religion, Soule, *&c.*	114
XXII. Of *their Government.*	132
XXIII. Of *their Marriages.*	138
XXIV. Of *their* Coyne.	144
XXV. Of *their* Trading.	151
XXVI Of *their* Debts *and* Truſting.	159
XXVII. Of *their* Hunting.	163
XXVIII. Of *their* Sports *and* Gaming.	169
XXIX. Of *their* Warres.	174
XXX. Of *their* Paintings.	183
XXXI. Of *their* Sickneſſe.	185
XXXII: Of *their* Death *and* Buriall:	192

I have further treated of theſe *Natives* of *New-England*, and that great point of their *Converſion* in a little additionall *Diſcourſe* apart from this.

I *Have read over these thirty Chapters of the* American Language, *to me wholly unknowne, and the* Observations, *these I conceive inoffensive; and that the Worke may conduce to the happy end intended by the* Author.

IO. LANGLEY.

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